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VOICE OF EVANGELICAL CHRISTIANITY IN AMER

EDUCATION NUMBER

OFFICIAL NAE ORGAN

Readers Say—

Lines Being Drawn

To the Editor:

"Amen" to the ACTION editorial, "The *Christian Century* Renews the Controversy." Your keen analysis was well-taken.

The positions of both liberalism and evangelicalism are coming under closer scrutiny and definition. May the Lord guide us in acting wisely and quickly.

Only as individuals are united with Christ is there hope of uniting them with each other. Those who have rationalized Christ out of His divinity and authority have forfeited the very basis of unity. They may develop organic union, but they can never attain spiritual unity.

JAMES M. GALL

Ashland, Kan.

Bridging the Chasm

To the Editor:

I was challenged by your discerning editorial dealing with "Trends in Protestantism."

The observation that the rapidly emerging Super-Church is "using evangelism in strengthening the power of the local church councils" has had a sad fulfillment in New York recently.

I have watched the changing theological and ecclesiastical scene for nearly two score years, and I confess to be less optimistic about the outcome than I was during the rugged days of the early 20's. The issues were then clear and the defenders of the faith were more sure of their ground, more willing to stand openly against compromise and less ready to give quarter to apostates.

A certain type of "fighting fundamentalism" which deals in half-truths, innuendoes and character assassination has often hindered the cause, but I am afraid of this rapprochement of our younger clergy, theologians and writers to the humanly attractive ecumenicity which is neither Bible-based nor practically effective.

The spiritual sons of the evangelical stalwarts of the last generation seem unwilling to pay the price they paid for faithfulness to the Word of God. It seems so much nicer to be "like the nations round about."

It is sad to see many of our brilliant minds so deeply deceived by the enemy. Liberalism has changed its nomenclature but not its nature, and some of our enthusiastic and blithesome theologians feel they can bridge the chasm between redemptive Christianity and non-redemptive religion by friendly approach and amiable cooperation. But the chasm is unbridgeable—it is "a great gulf fixed." The flimsy structure this group is building out into the void will prove a trap for millions who attempt the crossing; for on one side is the Church, the Bride of Christ, and on the other, the "Coming Great Church" of your editorial, which in reality is the harlot church, and these two can never be joined.

WILLIAM WARD AYER

New York City

FRONT PAGE—The hope of church and state in America lies in the growing number of Christian youth being prepared in schools and colleges. The year 1957-58 has been the greatest in their history.

Spokane Acts

To the Editor:

We in Spokane, Washington have formed a local committee known as "Citizens for Decent Literature" to eliminate pornography and encourage high standards of publications. We are glad to know that you and the NAE are aware of this national disgrace on our news stands and are in the fight to stamp it out.

EVELYN JORGENS

Dishman, Wash.

Why Teen-agers Go Wrong

To the Editor:

Out of the flood of observations on the cause of juvenile lawlessness certain new insights are developing. If the experts cannot agree on why adolescents increasingly take to violent crime, they at least are discovering that certain conditions previously regarded as crime breeders cannot longer be so classified.

A U. S. Senate subcommittee has reported after a truly exhaustive study that a number of assumptions guiding social thinking on the subject do not hold water. Delinquency does not arise, said the committee, from poverty, bad housing or lack of recreational advantages.

The committee, in truth, professed itself startled to discover the high incidence of crime that exists among neighborhoods of the well-to-do. It has been a bit puzzling for some time past why juvenile crime rates should continue to rise along with the staggering sums spent on the organized diversion of youth in schools, church and community centers.

Vast sums of money, the committee notes, have been expended on "elaborate and costly programs" founded on the "fallacies" that organized play kept kids in the straight and narrow. The consequence of the report should be a new and fresh look at the sources of the appalling rise in adolescent violence.

After all in my opinion, the trouble is (1) due to lack of moral and religious training and (2) lack of parental example and discipline.

MARK STYLES

Cleveland, O.

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The defects of modern culture are the defects of its intellectual leaders, its teachers and savants. The disorder of modern culture is a disorder in their minds, a disorder which manifests itself in the universities they have built, in the educational system they have devised, in the teaching they do, and which, through that teaching, perpetuates itself and spreads out in ever widening circles from generation to generation.

—Mortimer J. Adler.

Higher Education Faces a Dilemma

THE NEW CRISIS IN CHRISTIAN EDUCATION

By EDWARD COLESON

AMERICAN education has been under widespread and long continued attack on all levels, which can hardly be interpreted as anything but a deepseated mistrust of the whole educative process. Although educators and their professional organizations are continually reassuring us by citing statistics to prove that "we never had it so good" educationally, the attacks continue. Johnny can't read and John doesn't. Crime is mounting wave on wave, confusion, instability. We are lost in the storm—all the fault of the schools, if we would believe the critics.

As might be expected Christian colleges have come in for at least a small share in the soul searching too. Nor do they seem to appreciate the attention any more than the "worldly" institutions of learning. Christian colleges tend to be plagued with a feeling of inferiority anyway. They know they cannot compete in size, plant or equipment with the sprawling universities or even many of the state teacher's colleges. They feel they don't have the scholarship one has a right to expect of an institution of higher learning. The poor threadbare professors burdened down with a plethora of courses, students and the usual educational busy work don't have time to be scholarly. Their relatively meager financial resources contribute to their sense of insecurity also. It is true the recent national prosperity, real or imaginary, and the student boom have temporarily relieved the situation or obscured it, but, like the poor, it is still with them.

The Christian colleges compensate by insisting that their smaller size is an asset, which it might well be, but negate their own claims by trying to be pint-size models of the great universities. They give scores or even hundreds of courses, and are embarrassed because of their meager offerings. Many of the assorted subjects are courses without content or reason for being, the usual "fiddling with vague topics" which characterizes Progressive education, the inevitable consequence of having nothing to teach. Several of the fields are wholly unchristian in their presuppositions—not just biology either—and are commonly taught that way, although the instructor may offer a prayer at the beginning of the hour—the customary compartmentalization so fatal in Christian thinking.

The Root of the Difficulty

The Christian college is in trouble for the same reason the state institution is, through lack of a proper underlying educational philosophy and with far less reason. The secular college was founded on the sands to start with as Dr. Hutchins seemed to have sensed nearly a generation ago, but the Christian school should have instinctively gravitated to a more secure foundation. The plain truth is that the curriculum and program of the average Christian college is built on the same progressive philosophy which has been so disastrous in the public schools—a sort of Christian Deweyism. Those of us who have spent years around religious colleges as students and teachers recognize the doctrine. The purpose of education according to this theory is not the mastery of subject matter of any sort which is deemed relatively unimportant, but the adjustment of the individual to the group—in a pious fashion of course, which is the straight Dewey gospel plus the piety. The poor befuddled souls who advocate this philosophy of education seem not to realize that John Dewey set this aim for his education because his program lacked a *raison d'etre*; having rejected all "absolutes," he had no truth to proclaim, hence, nothing to

teach. A Russian disciple of Dewey with more logic than many of his American followers actually suggested that schools be abolished: the "adjusting" could be done by the home and society in general. The Russians rejected this nonsense and got back to a far more solid system of education as we are now learning to our sorrow.

American Progressives had no intention of discontinuing the schools because of a lack of something to teach; at least the schools made jobs for teachers and kept the students off the labor market a few more years (the economic philosophy of the New Deal which stems from the same relativistic presuppositions as Deweyism). Rather, they have been proclaiming that all youth should go to college as a right, whether they were interested or able, or not.

The Dewey philosophy won the day so easily in America because it conformed to the thinking of the average American anyway. In all the controversy over our present economic dilemma, the farm problem, dollar shortages abroad, inflation and all the rest, the writer has scarcely found a discussion in current popular periodical literature or the press that would indicate that the authors had the slightest inkling that there were basic principles that applied to the situation, that they were well known and had been known for a long time to those who have taken the trouble to know, that the Fathers of this Republic would many of them see the alternative solutions open to us today, if they could return. Imagine a politician and his constituency refraining from a politically expedient act, attractive in the short run at least, because it was contrary to some natural law, however well established as true.

The Reign of Natural Law

Those who founded our nation believed that the law of God stood above the whims of men and that a nation's laws were not valid unless they conformed to "natural law." This, of course, was derived by analogy from the physical world whose orderly workings were being revealed by Copernicus, Kepler, Galileo, Newton, and a host of others. They believed, further, that as men discovered the natural laws governing the universe and adjusting their lives, societies, governments and economics appropriately to fit the new-found knowledge, that the lot of men on this plain below would immeasurably be improved. When one realizes how science has banished the common scourges of yesterday so completely that most people have forgotten they existed, one can understand how they came to feel that way.

While it is true that many of the thinkers of this period became so enamored with the laws which they discovered that they lost sight of the Divine Lawgiver, yet their contention that the universe is an orderly creation, governed by immutable and eternal laws is wholly correct and scriptural, *the only possible Christian position*, which can be abundantly documented from Scripture. The Christ, in one of His few utterances while on trial for His life, told Pilate He had come to bear witness to the Truth. The Roman governor, a modern who would feel quite at home in our present chaos, asked: "What is truth?" In so doing he laid bare the source of his own moral and spiritual confusion, which was destined to lose for him both "the world" and his own soul.

This concept of an orderly universe governed by natural law which in no way precludes the possibility of miraculous actions by the Giver of that law—has been so completely mislaid that few people, even Christians who can glibly recite the standard theological attributes of God, even understand what is meant. This is hardly excusable, certainly not in Christian circles. When man was placed in the Garden, he was told to subdue the earth and have dominion over it, clearly a command to discover its laws and put the world under tribute, subject to the rule of a Higher Power. Christ's statement "Thou shalt know the truth and the truth shall make you free" applies to all of God's Truth, which is relevant to the ordering of our societies, governments and economies as well as our personal lives. The tragedy is as we stand face to face with the ruthless system of godless communism, that we have no framework— no Christian world view—within which solution is possible. Let the reader who doubts this fact or fails to see the earth shaking implications of it read Whittaker Chamber's *Witness*. But this tragic lack is wholly unnecessary and springs from the inadequacies of our thinking and training, the confusion of our minds. It doesn't matter a rap that we are full of good intentions. In the light of recent history one might suspect that soft hearted—and headed—idealists have caused the human family more woe and suffering than the brilliant but unscrupulous rascals, such as Bismarck, who used to run the world. There is usually an end to what a man who knows what he is about will inflict on his fellow beings. Truly "Nothing is so fearful as ignorance in action."

The Consequences of an Idea

If one accepts this presupposition—the concept of an orderly universe governed by natural law which man was commanded by the Divine Lawgiver to discover and turn to his advantage—the task of education is immediately apparent. Colleges and universities are not trade schools where students are given a multitude of "how-to-do" courses for vocations which they will never follow or jobs which will be different from the book if they still exist by the time the graduates get there. Nebulous courses which have no "beginning, middle or end" have no place. Major sequences which are so specialized that they prepare more "blind men" who will never "see the elephant" are out.

It thus becomes evident that the first task of education is that of helping the student acquire a Christian world view, to help him master the laws of God which are already well known and understand their application to the practical problems around him. Beyond that point legitimate specialization or vocational training is in order, subject to limitations which are becoming increasingly apparent. Industry has been telling us for years that they can give specific vocational training more efficiently on the job than we can give it in school. Having spent a number of years doing technical work in a large industry, the writer is aware how very true this is. We thus have the queer spectacle of the industrial world insisting on "fundamentals" and "liberal arts" when the schools are obsessed with so-called practical education.

Space does not permit an elaboration of this idea, which is unfortunate, since there are plenty of people suggesting we ought to get back on more solid ground who seem never to get beyond the generality that we should—which isn't very helpful. As a practical example, farm magazines are beginning to suggest that the administration's latest tinkering with the farm problem isn't going to work just as the previous one didn't. It wouldn't require a crystal ball to predict that the next one they dream up won't either. Yet it is possible to build a relatively stable political and economic order based on our present knowledge of the laws of God—if this assumption is not correct we have no defense in the "ideological" struggle of our time and honesty demands we admit it. Nor does the writer have a fixation on the farm problem. It is just one sympton of a deeper disorder.

What does all this add up to? It

(Continued on page 8)

"As Christians we should recognize that science is one of the greatest gifts of God to man."

SCIENCE AND RELIGION

By JOHN W. KLOTZ

Author of *Genes, Genesis and Evolution;* Professor of Science in Concordia Teachers College, River Forest, Illinois

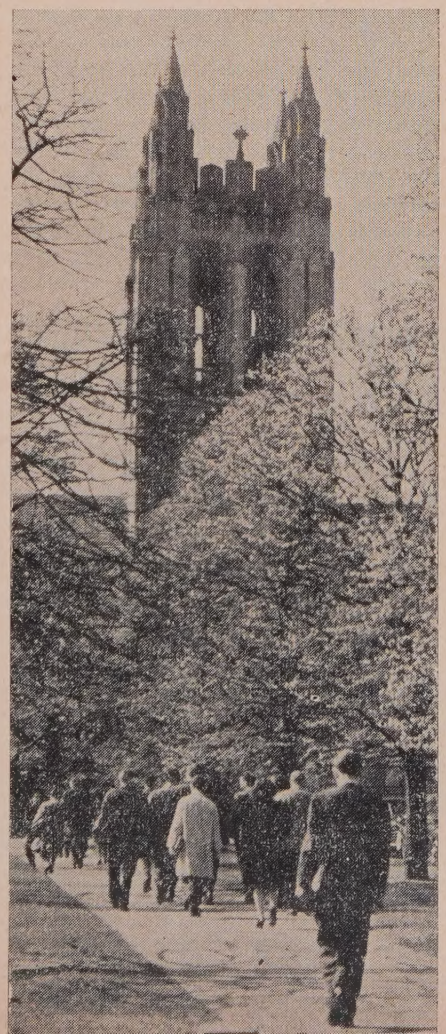
CERTAINLY modern science is one of the most important aspects of the age in which we live and one of the factors which influences most significantly its thinking. We must recognize that this twentieth century in which we are being permitted to spend our pilgrimage is an age of science, and it is likely to become more and more so. Because national survival demands that we pay closer attention to this discipline, we shall no doubt see more and more emphasis on science in the years that lie ahead.

It is very important that we Christians consider the relation of modern science to the faith which we profess. We cannot live our lives separated from the society of which we are members. We are a part of it and we ourselves are influenced, either consciously or unconsciously by its philosophies and its sense of values.

To many Christians science is a word of negative connotations. They look upon it with suspicion, regarding it as one of the great competitors of Christ for the loyalties of men today. They believe that at times it has led men astray from the narrow way. They remember the bitter controversies between scientists and churchmen.

Yet as Christians we should recognize that science is one of the greatest gifts of God to us. The Lord has literally opened the windows of heaven to us and showered His blessings down upon us. This is a wonderful age in which to live, an age of luxury, ease, and leisure. And many of the things that make it the wonderful age it is have come to us from the hands of the scientist. Science itself is amoral, neither good nor evil. High explosives can be used to build highways and dams or to destroy bridges and blow men into eternity. Chlorine gas can be used to purify water supplies, preventing the outbreak of disease, or it can be used as an ingredient in poison gases, maiming men in horrible ways. Atomic energy may be used to light our homes and highways; it may be used to supply an almost inexhaustible source of energy. Or it may be used to kill millions of humans in the twinkling of an eye. The important thing is not science itself but rather the use that is made of what it provides.

Let us look at some of the gifts which have come to us from God through the hands of the scientist. Few of us realize how different the world in which we live is from the world in which our fathers lived. People speak with nostalgia of the good old days, but no one would want to go back to those days, for while they may have been old, they were not good. They were days of filth and suffering and misery. They were the days of a living standard that was low indeed but did not seem so only because all men shared it.



We have seen a tremendous advance in our standard of living because the scientist has succeeded in harnessing the tremendous sources of energy which God has placed in this universe which He created. At one time much of the world's work was done by muscle power, either that of domesticated animals or that of slaves. We marvel at structures such as the pyramids. These were built largely by slave labor. Human beings had to struggle to drag these huge blocks of stone into place. Human backs strained and human blood was spilled. For many centuries men depended on animals or slaves to do their work. Then came the Industrial Revolution in which a beginning was made of harnessing natural forces. Man's wealth increased by leaps and bounds. At first it was the power of coal that was tapped, and England became a wealthy country because she had large coal deposits. Gradually other sources of energy were tapped. Oil became a common fuel after the first commercial oil well was drilled in western Pennsylvania in 1859. Along with oil natural gas was discovered, but it was only in the years following World War II that it was found feasible to transport it long distances by pipeline, and this became an additional source of energy to be used by man.

All of this was reflected in man's way of life. He no longer needed slaves: indeed through the energy provided by science he had at his disposal the equivalent of several dozen slaves. He could afford the luxury of practicing Christianity on a world wide scale by freeing his slaves. But it also affected his own way of life. The work week gradually decreased. As little as eighty years ago the average work week was sixty hours: a man's toil literally extended from sun to sun. By 1920 the average work week had declined to about fifty hours, and from then on the reduction came at an accelerated pace. Only World War II interrupted the steady decline in the work week. By 1930 a forty-four hour work week was common and

by 1940 a forty hour work week had become standard. At present the thirty-five hour work week is becoming increasingly common and there is no doubt that further reductions will come about within the next generation.

Today we stand on the threshold of a new era, an era which promises even grater luxury and ease because it promises greater available energy. One of these newer sources is atomic energy. The amount of energy God has locked within the atom is fantastic. Already from a cubic inch of uranium it is possible to get the energy equivalent of 9,000 tons of coal. Electricity generated by atomic power is already flowing into the homes of some of us. This is just a beginning. True, because the imagination of man's heart is evil from his youth, this tremendous source of energy provides us with very serious problems. But in itself like all gifts of God it is good.

Another source of energy that is likely to be tapped extensively in the future is solar energy. In a sense, almost all the energy we use today is solar energy. The energy of water-power, the energy of coal, the energy of oil and of natural gas can all be traced back indirectly to the sun. But we are on the threshold of the direct use of solar energy. The amount available is, as in the case of atomic energy, almost fantastic. It is estimated that the earth intercepts each day over 30,000 times as much energy from the sun as we use in our highly industrialized society. Progress is now being made in tapping this source. Solar batteries are being used to power remote telephone lines. Solar heating of homes is practical in some localities. Solar stoves are being constructed and used in India.

But the physical sciences have not been alone in contributing to man's welfare. God has also used the biological sciences to bless us. We have seen a tremendous expansion in the life expectancy of man, and much of it has come in the twentieth century. In George Washington's day the average life expectancy in America was thirty years. At the beginning of this century it had increased to forty-seven years. Today it has reached an all time high of sixty-eight years. Through medical progress the life expectancy of man has been more than doubled in a little more than 200 years. This is certainly a blessing, for while the Bible tells us that our eventual goal is heaven, it also tells us that length of days is a blessing. Indeed it is just this blessing that is attached to the first commandment with promise.

Moreover, the biological sciences have added substantially to our food supplies. While it is true that food supplies still constitute one of our gravest problems, it is also true that food supplies have increased substantially, particularly in the countries that have been the beneficiaries of western scientific research. In Illinois the average corn yield increased from thirty-four bushels per acre in 1910 to sixty bushels in 1955. The introduction of hybrid corn alone has had tremendous results: it is estimated that in 1952 it increased yields in the ten countries of western Europe by 273,000 tons. Progress has also been made in meat production. Fifty years ago 450 pounds of corn were needed for each hundred pounds gain in a hog: today only 300 pounds of corn are needed for the same weight gain.

The future is also promising in these areas. While we are dealing with what might be regarded as a law of diminishing returns in medicine, there is no doubt that some further progress will be made in adding to the life expectancy. There is every reason to believe that a scourge such as cancer will one day be largely conquered. Additional food will be produced by the development of new varieties of crop plants and by better insecticides and herbicides.

Certainly all of this should make it very clear that modern science is one of the ways in which God has chosen to shower down upon us greater blessings. He has been good to us and that through science. Christians can hardly join the ranks of those who pride themselves on being antiscientific. The church has always been a friend of learning. During the Dark Ages it was the church which kept the lamp of learning alive. In our own country our first colleges and universities were all church related. The Christian must support and promote scientific research.

The Christian must also be active in helping to solve some of the problems which modern science has raised. As we have pointed out, science itself is essentially amoral. It supplies things: how these are to be used must be determined by those into whose hands they are given. A very pressing problem has been raised by developments in the field of nuclear physics. It is very apparent that man now has in his hands the power to destroy himself. Humanly speaking it does not appear that we can afford the luxury of another war. Already the first atomic bomb snuffed out 66,000 lives, and today we have weapons many times more powerful than it. World War III will likely mean the end of civilization as we know it. In addition to the immediate destruction there is the problem of residual radioactivity which may render some areas uninhabitable for generations. Then, too, there is the problem of genetic damage which will affect generations to the end of time. Here is a problem which twentieth century man faces, a problem to which Christians must supply the answer.

Still another problem to which a solution must be found is the problem of our aging populations. Medical progress has made it possible to save the lives of more and more men and women so that they live into the post-reproductive years. In 1900 only 13.3% of our population was over fifty. By 1950 the percentage had risen to 22.5 and by 1975 the percentage is expected to be 26.3. People in these age brackets cannot be shunted aside. They need to have a feeling of belonging, a feeling of contributing to society, and they need a great deal of affection. God's command "Honor thy father and thy mother" applies especially to Christian adults in relation to their aged parents.

Population increases also pose real problems. While it is true that science has contributed significantly to increasing the productivity of the earth, it is also true that in some cases populations have increased more rapidly than food supplies. Population increases are likely to continue as the death rate is reduced significantly without any substantial decrease in the birth rate. We live in a country where food surpluses are taken for granted at a time when two-thirds of the world's people are undernourished. The answer is not easy. Our surpluses would not go far in feeding the world's hungry even if we could find enough ships to carry them abroad. But the problem is one which Christians cannot ignore.

Finally, no consideration of religion and science would be complete without a discussion of areas of conflict. That there have been such is well known, and some of these continue. While it is true that many scientists have come to recognize the existence of God, it is also true that for a substantial number of these God is a force rather than a person. Their studies lead them to recognize His existence, but their scientific studies can never lead them to Christ. It is also true that there are real differences between the theories of origin accepted by the majority of scientists and the biblical account. The theory of evolution is almost universally accepted in scientific circles today. It is believed that all organisms have developed from one or a few simple ancestors, that the complex plants and animals we know today have developed from a few simple forms. Such a concept can hardly be reconciled with the

(Continued on page 8)

Is There a Future For the Evangelical Colleges in America?

By S. A. WITMER

Executive Secretary, Accrediting Association of Bible Institutes and Bible Colleges

THIS ARTICLE is for evangelicals who are ready to face straight, unvarnished truth about their colleges. The blunt truth is simply this: Evangelicals will need to support their colleges much more substantially if they are to fulfill their mission in the critical years ahead. The reasons are obvious:

1. Many Christian colleges, both Christian liberal arts colleges and Bible colleges, are definitely under-supported now. Inadequate facilities, underpaid teachers, and deficit operations in many a school are the evidence.

2. Many evangelical Christians and churches have never assumed a sense of responsibility for the vitally important college that honors Christ and prepares students for Christian service. They support missions but they have not seen the necessity of supporting schools that train missionaries.

3. Evangelical institutions of higher learning are in danger of being further surpassed in number and size by Roman Catholic colleges. Hungate of Columbia University says, "The conviction is bound to grow that the maintenance of weakly financed Protestant colleges does not help the church and contributions are expected to decline. The Catholics are likely to strengthen their institutions."

4. Evangelical colleges should not merely hold their own, but they need to be substantially strengthened in the next decade.

With the educational world turning its attention to technological training for the space age, colleges that stress moral and spiritual values are needed more than ever.

With the growth of the world's population, especially in underprivileged areas, the demand for thoroughly trained, Spirit-endued, Bible-indoctrinated evangels is all the more insistent. The greatest opportunity for Christian witness of all time faces the church today.

5. The state is now taking over increasingly more responsibility for higher education, placing the Christian college at a disadvantage at the very time when Christianity is deperately needed in higher education.

When our nation was founded, there were no tax-supported schools. All levels of education were in the hands of private agencies, principally churches, and supported voluntarily. The first segment of education to be taken over by the state was the elementary school in the North between 1825-50. Then the state began taking over secondary education so that by 1900 the public, tax-supported high school had eclipsed the church-supported academy. The state had the tremendous advantage over private education through its power of taxation.

Now we are in the third phase of the state taking over education. A century or more ago, there were few state universities; the bulk of higher education was carried on in Protestant institutions and for the most part they were evangelical. For the past twenty-five years there has been a balance between state and private institutions; about fifty per cent of all students were in private colleges and fifty in public. Now the shift is definitely toward public, tax-supported institutions. In Dr. Raymond Walters' annual report on registrations, sixty-five large public universities last fall reported an enrollment of 527,766—an increase of 4.1%. At the same time, fifty-seven large private universities reported 289,990—a decrease of 1.7%.

This year approximately 57% of all students in institutions of higher learning are in tax-supported institutions, and it is predicted that in another ten or twelve years, when the impending bulge will double college registration, the state will be educating 80 per cent of all college students. Already private education in some states is a fraction of the total. For example, only 22 per cent of college students in Michigan are in privately supported institutions.

What points to increasing responsibility by the state is the sheer magnitude of the task. In 1900 only 237,592 students were enrolled in colleges and universities. By 1930, the figure had topped a million; now it is over 3,000,000 and the big bulge is yet to come!

In viewing the dimensions of this challenge, the President's Committee on Education Beyond the High School said this: "Our colleges and universities are expected by the American public to perform something close to a miracle in the next ten to fifteen years. They are called upon to provide education of a continually improved quality to a far larger number of students—at least six million by 1970 compared to three million now.... Our institutions of higher learning, despite their remarkable achievements in the past,

Dr. Witmer (standing) discusses educational problems with evangelical Bible institute and Bible college leaders in an AABIBC conference.

are in no shape today to meet the challenge. Their resources are already strained; their quality and standards are even now in jeopardy; and their projected plans fall short of the indicated need." If this is true generally, how much more so of weakly supported evangelical colleges!

The tax-supported school has two definite advantages over the church-related college. First, it can offer education for certain professions which few private schools can afford, and, second, its costs to students are lower. The over-all cost per student this year in privately controlled colleges averages $2,037 against $1,483 for the publicly controlled school. The difference lies in the higher cost of tuition and fees in private colleges.

One additional factor needs to be mentioned. Some states are seeking to provide college education without tuition. California has been providing free junior college education and now aims at senior college for all who want it and can profit from it.

In the light of these factors, what is the future of evangelical colleges—both Bible and liberal arts? There is no question about their vital importance. The state cannot undergird youth with faith; it is restricted from recognizing Jesus Christ as Redeemer and Lord. The preservation of schools that acknowledge His Saviourhood and Lordship is an absolute necessity.

What is their future? Secularists like Hungate would write off most of them. They will either close through lack of support or the state will operate them.

But their future will be decided by evangelicals themselves — by their faith, their vision, their sense of responsibility and their willingness to give generously for *Christian education.* If these are lacking, Hungate's outlook is the only alternative.

I cannot believe that evangelicals will let their schools down in this period of unparalleled opportunity. Individuals can take on one or more schools and contribute regularly to their operation. Churches can put a college or institute into their annual budget. In a number of cases, denominations might well review their schools and decide to back them more generously.

The Crisis

(Continued from page 4)

means that the growing awareness on every hand that our educational pattern is inadequate, that education does not mean teaching the student the floor plan of the factory where it is presumed he will work, but some sort of minimum essentials or basic truths, plays into our hands, because we ought to have the fundamentals—the law of God. Rather interestingly, if one assumes that education and life have such a lowest common denominator, then the small Christian college belongs. There is no point to the giant, sprawling university if education consists first of all of a hard core of basic understandings. Nor does this assumption preclude the possibility of legitimate specialization, especially on the graduate level, although it is commonly conceded that a house cleaning is long over due in advanced education, also.

But, you say, the writer is assuming a Newtonian world and seems to be unaware of the tremendous intellectual ferment of the last half a century. Not at all. A multitude of people in our time have generalized from the Relativity of Einstein that all rules are off, the Year of Jubilee has come and they can do just as they please without let or hindrance, which has resulted in moral, political and economic chaos. It is just as if the engineering world, where Einstein's ideas would seem to have been more relevant, had suffered total paralysis—could not even calculate a design, draw a blueprint, or chart a course at sea, because Einstein's strange ideas about space-time had deprived them of yard sticks, calipers, and marine chronometers, and had rendered useless all the maps drawn since the Age of Discovery. Quite the contrary. Science has gone forward steadily on the sound foundation laid by Archimedes, Copernicus, Kepler, Galileo, Newton, and others, ancient and modern, and is today only struggling with the perennial problem of fitting new ideas into the total pattern, which will eventually be accomplished without compromising the Truth of God. This will always be a problem as long as man makes progress for at best we see, as it were, "through a glass darkly" and will never come to a full knowledge of the Truth here below. Yet even such a revolutionary development as man-made satellites would not have mystified a Newton. He used the moon to verify his Law of Gravity. Nor would Adam Smith be perplexed with our economic Tragedy of Errors, although he would be grieved with the hardness of our heads, just as the Master has been with the hardness of our hearts. Indeed, Moses would not be baffled by our moral and political crisis.

It is true we have advanced, in the scientific field, it seems, immeasurably beyond Dalton's shot-like atoms of 1803. But we are only unveiling more of God's mighty Truth. The tragedy is that we ever got ahead of John Dalton before we caught up with Adam Smith or Moses on Mount Sinai. Atomic fission gives us tremendous power which should hardly be committed to people with our paleolithic moral and political standards. Yet Christ has the answer to today's dilemma and the Truth of God, revealed and discovered, is still relevant to man's every problem. The world senses this vaguely and the abysmal failure of an arrogant generation's "'best laid plans" has left a moral, intellectual and philosophical vacuum today. But we must not take it for granted that Christian higher education will automatically inherit the place left vacant by a defunct liberalism. It might if we had a message relevant to the crisis of our time, a mighty compelling message of hope and certainty that could lead men and nations lost in the storm back to the path of Truth.

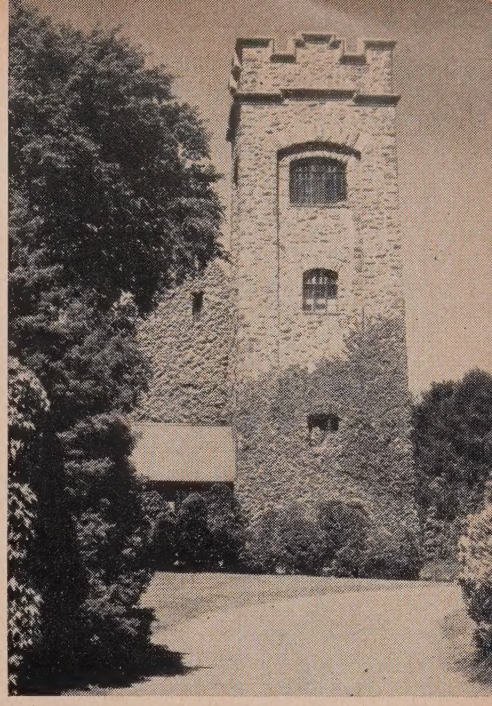
Science and Religion

(Continued from page 6)

Genesis account. This is not to deny the fact of change: Scripture tells us that we must expect change and contrasts changing creation with a changeless Creator (Psalm 102:25-27). The question is not whether change has occurred: the question is the degree of change. Scripture tells us that from the beginning living things have existed in a wide variety of forms, some simple, others already quite complex. The changes that occur are all within fixed groups, the "kinds" of creation. Scripture also tells us that man did not develop from lower animals, but that he was specially created. This has important theological implications. For if the evolutionary hypothesis is correct, then sin is not the result of a fall from a state of perfection, but it is the heritage of man's animal nature. It would be a mistake to force a marriage of scientific theories and Scripture, to modify Scripture in the light of the "findings" of science, and out of deference to science to say that evolution is God's way of creating. It would also be a mistake to reject modern science or to accuse scientists of dishonesty. There is no doubt that scientists as a group are a very honest and ethical group. They have high standards of truth. But honest men can differ, and the theologian is not dishonest either when he presents and accepts the Genesis account. Scripture must interpret Scripture. We must let God speak and not force Scripture to conform to the findings of any intellectual discipline. Even though we may differ from some of the opinions held by modern scientists, we can and ought still have a high respect and regard for them.

How Evangelicals Are Meeting the Challenge

Our Educators United for Action



. . . NAE . . .

The Commission on Higher Education of the National Association of Evangelicals is headed by Dr. Roger Voskuyl of Westmont Bible College. It operates in four educational areas: (1) Liberal Arts Colleges, (2) Theological Seminaries, (3) Bible Institutes and Bible Colleges, and (4) Secondary Schools.

Outstanding achievement of the Commission was the work of its Committee on Philosophy and Practice of Christian Education, a report of which was presented in the book, *Christian Education in a Democracy* (Oxford University Press).

A teacher-placement service is maintained for all levels of institutions within the scope of the Commission. Christian institutions needing staff members in any field, and Christian teachers wishing to affiliate with a Christian institution are invited to write to the National Association of Christian Schools (see Service Directory, page 28).

The North American Association of Bible Institutes and Bible Colleges was set up by the Commission (1) to bring into cooperative fellowship all Bible Institutes and Bible Colleges with similar objectives, (2) to establish general standards to facilitate interchange of credits, and (3) to maintain records of administrators and teachers.

The annual meetings of the Commission are held in connection with the annual convention of the National Association of Evangelicals.

The work of the NAE Educational Commission has been most encouraging in all of its divisions during the current fiscal year. The growth of fellowship and work on a cooperative basis in many areas of endeavor, as reported at the Chicago Convention, was most heartening.

The Seminary Division, under the leadership of Dr. Wilber Dayton, reported increased cooperation among its member schools and increased lines of liaison with the American Association of Theological Schools.

. . . NACS . . .

The National Association of Christian Schools was created in 1947, under NAE sponsorship, to promote the establishment of new Christian Day Schools throughout America and to provide a united front and voice for schools of all evangelical denominations and groups.

A seven-point program has been projected: (1) *The Printed Page.* Some twenty pamphlets and brochures have been issued. (2) *Public Addresses.* Christian school promotion addresses are given by the Educational Director. (3) *Christian Textbook Activity.* NACS cooperates with denominational groups in placing their textbooks and also places at the disposal of its constituency other books of real Christian school merit. (4) *Christian School Survey.* A comprehensive survey has been prepared which includes a listing of nearly 2,000 schools on the elementary and high school level which are in agreement with the general evangelical doctrines. (5) NACS *Teaching Program.* Two thirty-hour courses have been prepared which have been given many times in various parts of the country. (6) *The Teacher Placement Bureau.* Purpose of this Bureau is to provide a "meeting-ground" for evangelical teachers seeking schools and evangelical schools needing teachers. (7) *Organizational set-up.* NACS is made up of both Christian school organizations and individuals, located in the majority of the states and several foreign lands.

. . . NAABIBC . . .

The NAABIBC came into being in 1944 to provide a point of fellowship and cooperation for Bible Institute and Bible College leaders. It provides helpful stimulus and leadership to Bible School faculties and administrators. Regional Conferences for faculties and staffs are held in centers across the country under NAABIBC leadership. The North American Association also provides a Summer Institute for faculty members, where work may be secured in a college on a graduate level. During Institute sessions a careful study is made of the history of Christian Higher Education and of a working philosophy of education in the Bible Institute and Bible College field.

To answer questions raised, the North American Association states clearly that a Bible Institute is not a college nor does it seek to compete with a liberal arts college. At their inception, Bible Institutes represented a spiritual grass roots movement to provide training centers true to the Word of God. These developed independently, but a medium for needed cooperation is now provided by the NAABIBC.

. . . AABIBC . . .

The Accrediting Association of Bible Institutes and Bible Colleges was organized in 1947 with two divisions: The Collegiate Division and the Intermediate Division. Self-evaluative studies are regularly made insuring compliance with the Association's criteria in each division. AABIBC examiners visit member schools to compare the school's self-evaluative estimates with their own findings and make recommendations to the executive committee as to continuance, probation or severance.

The AABIBC has brought order out of chaos in the Bible institute and Bible college field and provided tremendous stimulation to the strengthening and improvement of member institutions.

All appropriate federal agencies, the National Education Association, the American Council of Education, the New York State Department of Education, and other educational bodies too numerous to list here have now given recognition to the AABIBC. The entire segment of Christian education represented by the Bible institutes and Bible colleges in the United States and Canada has been greatly stimulated by the progress of the AABIBC.

. . . ETS . . .

An independent organization, not related to the NAE nor to any similar body, the Evangelical Theological Society is in its eighth year of operation. The large majority of its members are teachers in seminaries, Bible institutes, and Christian colleges and are thus in a position to influence the orthodox Christian students of the future.

The Society serves as "a medium for the oral exchange and written expression of thought and research in the general field of the theological disciplines as centered in the Scripture." Its members believe that the Bible is capable of scholarly exposition and defense and that it has the only truly relevant message for the distress of our times.

Primary in the program of ETS is the annual meeting held during the Christmas holidays at which papers are read by various members expressing their views and reporting their research. Regional meetings are held at other times in the year.

THE DOCTRINAL BASIS OF TRUE CHRISTIAN UNITY

By RICHARD V. CLEARWATERS
President Central Conservative Baptist Theological Seminary

THERE has never been so much need, during the long history of Christianity, for unity among believers nor has there ever at any period of history been less of it. The Gospel has apparently never seemed to have such world-wide freedom; but in reality; the Gospel has never suffered so many mortal enemies that make it ineffective and divest it of its power. To list a few of these enemies we would name:

1. Hostile legislation by many Governments.
2. Substitution by Science with a gospel of technocracy.
3. Deception by the many Cults and Isms.
4. Suppression by Communism.
5. But perhaps "peaceful co-existence" as a principle, being more widely accepted by Christianity, has devitalized it beyond human comprehension.

It was my privilege to go to school to a world-famous Christian scholar who made the statement that over 90% of the persecution that came upon the New Testament church was suffered because of the believers' intolerance. Today *tolerance* is a virtue and *intolerance* is a vice, and in an era of "peaceful co-existence" is practiced widely in every area of our life in America and in the civilized world in morals, politics, and religion particularly. The heroes of the hour are the *Conformers,* not the *Reformers*! Coexistence breeds softness! A quatrain from Pope is a warning!

"Vice is a monster of such frightful mien
That to be hated needs but to be seen;
Yet, seen too oft, familiar with her face
We first endure, then pity, then embrace."

The term and principle of "PEACEFUL CO-EXISTENCE is of COMMUNIST ORIGIN and is a necessary part of the communist program of world conquest. As early as 1920 Joseph Stalin wrote:

"Soviet Russia is performing an experiment, without parallel anywhere in the world, in organizing the coexistence of a number of nations and tribes within a single proletarian state on a basis of mutual confidence and voluntary and fraternal good-will. Three years of revolution show that this experiment has every chance of success" (from "Marxism and the National Question," page 85).

The World Council of Churches at Evanston, Illinois, adopted this communist line under the title, "Living together in a divided world" as reported by the *Christian Century,* Sept. 22, 1954, page 1148.

Paul's word to the Corinthians (II Cor. 6:14-15) is more than a series of rhetorical questions: "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" Evil in "peaceful coexistence" with good always destroys the good! A good apple in the barrel never makes a bad apple good, but a bad apple in "peaceful coexistence" with a good apple will always destroy the good apple! The Bible does not teach "condemnation by association" but the Bible throughout its pages teaches "corruption by association" in "peaceful coexistence."

If we want to know where "peaceful coexistence" will lead Evangelical Christianity in America we only need to put a reputable witness on the stand to tell us where "peaceful coexistence" has led the Christian forces in Europe. According to *Time* magazine, August 19, 1957, page 36, Bishop Lajos Ordass Lutheran Primate of Hungary, "The 56 year old Bishop Ordass is now fully rehabilitated as Bishop of Budapest from the false charges of currency-law violation on which the Communists jailed him in 1948. (He was imprisoned for six years). This speaker at the third Assembly of the Lutheran WORLD Federation in Minneapolis was published by *Time* as saying:

"Before I went to prison the people were filled with anxiety. Congregations had scattered, and collaborating pastors were preaching a false gospel, filled with politics. But today there is tremendous enthusiasm for the church and its leaders.

"In one church, for instance, the collection has risen from an average of 300 forints to 1,080. People who used to go to far-off churches so as not to be recognized now go to church openly." And among Hungary's 6,000,000 Roman Catholics, 1,954,000 Reformed and 500,000 Lutherans, the Communists have brought a new sense of brotherhood. "All the churches in my country," said Bishop Ordass, "are closer together now than they have been in 400 years of history."

THIS IS THE REFORMATION IN REVERSE! This is unity by amalgamation! This is corruption by association!

Our federal courts in Washington, D. C., went soft on judging security risks; the Army announced this week that they are making softness retroactive and re-examining old cases of security risks punished since 1947 and 1948, and up-grading many.

The current trend in evangelical Christianity is to make love the essence of God instead of one of His attributes that coexists with His holiness! Augustus Hopkins Strong, in the Preface to his *Systematic Theology* (1906 Edition, page X) warns against this heresy and prophesies the result of "holy love" theology.

This produces a type of Christian living that would fit the Hollywood song: "He does not like the way I live, but He'll always say I forgive." We do not condone "muckrake" tactics in journalism but if a magazine tries to give the immoral, homosexual, and promiscuous life of some of Hollywood's characters who are heroes and heroines of far more of our populace than our religious leaders these magazines are dubbed "Peeping Toms" of journalism.

Nothing is black and white any more, and one writer has said usually one finds himself not judging this black and that white but rather "in a vast area of gray." We regret to write that Babson's Index and Religion in America shows that church attendance reached its peak in 1955 and 1956 and showed a decline in 1957 as reported by our newspapers. What does this indicate? It indicates that what the

public thought might be "a sound of going in the tops of the mulberry tree" in Revival turned out to be an artificial wind tunnel produced by fabulous means and methods of worldly publicity that glorified alike the righteous and the unrighteous, the light and the darkness, Christ and Belial, God and Mammon, and believers and Infidels!

This is unity on the basis of AMALGAMATION! How can Evangelical Christianity save itself first, and then save the world in such an hour? In only one way: By a unity that is achieved by a doctrinal basis for Christian unity. This statement is well illustrated in the New Testament in I Corinthians; is well supported by the history of Christianity in the Old Testament; and can be well documented by plain statement in both the Old and New Testament.

The Cause and Cure of Division in the Church at Corinth

Most commentators have missed the cause of division in this church! It was not a division caused by *"party spirit,"* or by *"personalities,"* or by *"human leaders!"* These were secondary causes! These were all caused by another, and a more common cause, namely INTELLECTUALISM! The Apostle attacks this division proper when he states his proposition in I Corinthians 1:18 and then proceeds to expand that proposition through especially the fifth verse of chapter two. We do not condemn others who have missed this cause of divisions; they have pointed out these other things from their practical analysis. But when we are reading after a master of logic we should search first for an intellectual cause. The Apostle here in I Corinthians 1:18 begins to contrast the power of God with the power of human wisdom. After seeing this it is easy to take three logical steps with Paul: I Corinthians 1:21, "Man by wisdom knew not God;" but even if man by wisdom could know God it would be most futile because (I Corinthians 1:26) there are not many wise men. But, as Paul continues, even if man by wisdom could know God, even if there were many wise men, God still would not use *human wisdom* to make Himself known to men because God desires "That your faith should not stand in the wisdom of men, but in the power of God" (I Corinthians 2:5). Now, stating this central truth, and this basic cause of division the Apostle proceeds to give practical definitions of Divine Revelation (2:10); Divine Illumination (2:12); Divine Inspiration (2:13); and then proceeds to the knotty problem of Interpretation (2:14). Paul then specifies three distinct types of Interpretation: The *NATURAL,* the *SPIRITUAL,* and the *CARNAL!* (We do not affirm or deny that Paul, Apollos, and Cephas are exact parallels of these three types because it is not in keeping with our purpose to raise the question.) The descriptive connotation of these biblical words shows that the three types of INTERPRETATION have each their own counterpart in the translation of Christianity into the human life!

Presuming now that we have put our finger on the cause of division in the Church at Corinth, namely, that in this Christian fellowship there were Natural, or unregenerate men in one faction trying to INTERPRET the Word of God; that there were Spiritual, or regenerate and consecrated men in another faction INTERPRETING the Word of God; and that there were Carnal, or worldly and compromising men in another faction trying to INTERPRET the Word of God, what cure for division did the Apostle recommend? (Please don't think we have failed to notice a fourth division, "of Christ," but just remember that this is the claim more or less of all *then* and *today*. If it were not true *then* Paul would have sided with a faction by setting forth Christ as the cure for their divisions.) In order that these Corinthians might be discoverers of truth, in a pure Socratic method Paul uses questions: "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" Notice, Paul did not say "Jesus" in referring to the person of "Christ"; this signifies the Messianic identity of their Saviour who was crucified for them and in whose name they were baptized. Herein Paul emphasizes Christ's Deity and His Atonement. We can not do better than to quote again from the preface (page six) of *Systematic Theology* by Augustus Hopkins Strong, written over 50 years ago and more applicable now than then:

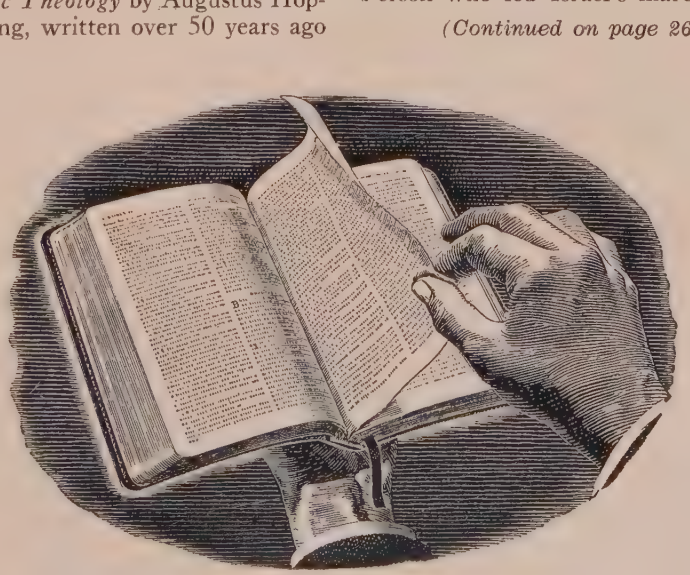
"Under the influence of Ritschl and his Kantian relativism, many of our teachers and preachers have swung off into a practical denial of Christ's deity and of His atonement. We seem upon the verge of a second Unitarian defection, that will break up churches and compel secessions, in a worse manner than did that of Channing and Ware a century ago. American Christianity recovered from that disaster only by vigorously asserting the authority of Christ and the inspiration of the Scriptures. We need a new vision of the Savior like that which Paul saw on the way to Damascus and John saw on the isle of Patmos, to convince us that Jesus is lifted above space and time, that His existence antedated creation, that He conducted the march of Hebrew history, that He was born of a virgin, suffered on the cross, rose from the dead, and now lives forevermore, the Lord of the universe, the only God with whom we have to do, our Savior here and our Judge hereafter. Without a revival of this faith our churches will become secularized, mission enterprise will die out, and the candlestick will be removed out of its place as it was with the seven churches of Asia, and as it has been with the apostate churches of New England."

Could any prophecy be more accurately fulfilled in detail: "Unitarian defection"; "will break up churches," "and compel secessions"—"without a revival of this faith our churches will become secularized," "mission enterprise will die out," "as it has been with the apostate churches of New England."

The History of Christianity in the Old Testament

Paul believed that this Christ, their only hope of unity at Corinth, was the Person who led Israel's march out of

(Continued on page 26)



Action Editorial

James DeForest Murch

Modern Public Education

▪ SPUTNIK I marked the beginning of the end of "progressive education" in America. No less an authority than Dr. Leland Jacobs, professor of education at Teachers' College, Columbia University, said recently, "There is no such thing as progressive education any more."

We would not go as far as to admit Dr. Jacobs' view. In our estimation the principles enunciated by John Dewey are very much alive in some form or other. Such concepts as "adjustment to life," "teaching the whole child," "learning by doing," "group activities" and the underlying naturalistic philosophy of education are still employed in our secular schools. Curricula, teaching approach and educational results testify to this.

What Sputnik I did was to puncture the educational pride of America and confront the nation with the fact that Russia has made greated scientific and military progress in the past 30 years than we have. Soviet educators have been giving intensive training in the basic sciences and advanced mathematics such as geometry and algebra. In the upper grades of their secondary schools 40 per cent of their time is spent on these subjects. Their school days have more hours and the school weeks and terms are longer. They do not play around with making apple sauce, planning vacations, visiting the boiler room, learning to drive a car, or setting up exercises in concepts and comparisons. Russian education is out to do a definite job and is doing it.

Dr. Arthur Bestor of the University of Illinois who has been a recent critic of American education says that our educational leaders have lost their purpose. He was not talking about the public school teachers who obey orders, but about those who teach the teachers in teachers' colleges and about school administrators. Dr. Bestor holds that the real purpose of the public school is to teach youngsters how to use their minds effectively. This can be done only by putting emphasis on the fundamentals such as reading, writing and arithmetic at the earliest stages and science, history, English and foreign languages at the high school stage. He would then be more selective in the enrollment of college and university students with less emphasis on social and psychological studies and demand more tough mental training to produce superior engineers, scientists, industrialists and leaders in true learning.

There is an overwhelming demand from parents and from leaders in all walks of life that the public schools get back to the fundamentals. The word that American liberals have hissed and made a by-word in the past fifty years is again highly regarded. The fundamentals! The fundamentals! Only upon a sure foundation of the basics in education can we build for the future a superior culture and maintain America's world leadership.

The only thing we deplore about the popular discussion on American education is the failure to properly evaluate the place of religion and morality in the system. These, in our estimation, are the fundamentals which undergird the fundamentals. Without a right God-man relationship the whole national cosmos is in danger of collapse.

Youthful Blasphemy

▪ IN A METHODIST youth magazine called *Contact* there recently appeared a paraphrase of the Lord's Prayer which shocked us. Undoubtedly many good Methodists got the same reaction.

It seems that the Methodist Youth Fellowship in the Barstow (Calif.) First Methodist Church, with the evident approval of its ministerial staff, decided to pep up the ancient petition so that modern youth could appreciate it. The result:

> Oh, Daddy O, Who art the Most, hurray for Your support. My personality integrate, all physiques develop, my nervous system calm in body as in mind. Prepare me new tempo, our daily jive, and release us from parents and other repressed individuals. Lead us into more self-expression and much less boredom; for You are the coolest, gonest and hepest drive from now on. Amen.

What kind of religious training have such young people been given? Have they been so utterly abandoned by their so-called spiritual leaders to the pressures of worldliness that they have lost their respect for sacred things? Is there no rebuke for sacrilegious blasphemy? If this represents the results of "religious education" in Barstow, it is time the Methodist Church there put up the sign "Ichabod" over its door and quit business.

Pattern for Missions?

▪ ECUMENICITY as promoted by World Council leaders in America following the Ghana Assembly (*Action,* February 15), has received new impetus at the expense of Christian missions.

The pattern of this new development was pretty clearly revealed at the Pittsburgh General Assembly of the new 3,000,000-member United Presbyterian Church in the USA.

A resolution was introduced to eliminate the Board of Foreign Missions and to substitute instead, "to meet the realities of this world," a Commission on Ecumenical Mission and Relations. Its purpose is to break down all denominational barriers to the building of ecumenical indigenous churches around the world—churches which will then become a part of "The Coming Great Church" being promoted by the World Council of Churches.

The proposal made at Pittsburgh contained a subtle proviso that the Commission also be empowered to deal with the denomination's relationships with other denominations. Such authority would have considerably expedited the early demise of Presbyterian churches throughout the world. Fortunately Dr. Harrison Ray Anderson, pastor of Chicago's most influential Presbyterian Church, sensed the dangers implicit in this proviso. He took the floor of the Assembly and proposed an amendment to limit the powers of the Commission. Said Dr. Anderson, " I am opposed to building up centralization of authority and giving more power to our boards and commissions." His amendment carried by a very close vote, 460-441. This display of opposition to cut-and-dried ecclesiastical strategy was something new in recent Assembly history and gives some slight hope that rank-and-file Presbyterians are beginning to do some thinking of their own.

However, the Board of Foreign Missions in the United Presbyterian Church in the USA is dead. The new Commission on Ecumenical Mission and Relations has been activated. A separate committee to handle church union is ready to function. The ecumenical juggernaut is roll-

ing on. What happened at Pittsburgh is a pattern for what is soon to happen in all the denominations related to the World Council of Churches. The handwriting on the wall at Ghana, where the International Missionary Council expressed itself as agreeable to merger with the WCC, is beginning to take shape in united action.

We are witnessing the end of an era in which American Protestants had a conscience for the salvation of lost souls in non-Christian lands and gave themselves and their possessions sacrificially for the dissemination of the Gospel of Christ. Shall it remain for evangelicals alone to complete the world task which our Lord committed to His followers in the Great Commission?

Our Educational Heritage

▪ EDUCATION IN the early days of America was definitely Christian. The free spirit which marked the Protestant settlements on our shores encouraged universal education. Every community had its church and every church had its school. The inculcation of Christian moral principles was considered an integral part of the educational process. The whole system was built on an uncompromisingly Christian philosophy.

Higher education in America followed the same line. Yale, Harvard, Princeton and all the great eastern universities which continue to have such a tremendous influence in our educational affairs were either church-sponsored or headed by presidents, faculties and trustees who were leaders in the Christian thought and life of the land.

Horace Mann, David Page and Thomas Barnard who were instrumental in building the American public school system were Christian men and were actuated in their efforts to secure universal free education largely by their Christian philosophy of life. In every community the electorate insisted that Christian men and women compose the boards of education and be responsible for instruction in the classrooms. While disclaiming any responsibility for the religious training of the child the public schools opened their sessions daily with reading from the Holy Scriptures and with prayer.

As a result, the leadership of state and nation was Christian in a very real sense. The laws upon our statute books were based on the moral principles of the Bible. The warp and woof of our social tapestry was such that the world pointed to America as the fullest realization of Christ's way of life at the national level. Ours became a "land of liberty" because it had discovered that "obedience to God's law is the larger liberty."

Then came the trend toward naturalism and secularism—paganism, if you will—in American life. It would take volumes to measure adequately all the forces which impinged upon American education to change its course. The mind of man was exalted above the will of God. Modern science committed to the evolutionary theory came to dominate the educational process. Religion itself supinely submitted to current fads in thought.

In the secular field educators came to believe that the individual recapitulates the evolutionary history of the race and should be allowed to express his resident desires freely. They held that truth was only relative and that which was expedient. Its validity is dependent upon our ability to assimilate, corroborate and verify. Education, in their view, is an instrument by which the developing and changing person may continue in the quest of certainty. Religion, they believed, is merely an "escape mechansim." They held "genuine values and tenable ends and ideals are to be found within the movement of experience" and not "from authority, human or supernatural, or from any transcendent source."

In the religious field educators were inclined to follow the leadership of the secular philosophers. "Liberalism" in theology had undermined faith in the Bible and raised grave questions concerning the character of Christ. God-centered education was exchanged for man-centered. God's will was no longer the norm; man's mind became the measure of all things. The absolute truth of God's revelation to man was scrapped for relative truth. Human social activities became matters of primary concern. The goal of education was not to fit men to live in harmony with the will of God but the attainment of a perfectly balanced socialized personality.

As a result, religion was virtually bowed out of public education. The Supreme Court's decision in the Champaign case gave legal sanction to the process. Colleges and universities which owe their very existence to evangelical Christianity have become not only secular but pagan and the enemies of religion. Many present-day church-related schools are such in name only. A generation has been raised up which is indoctrinated in the fundamental principles of a new paganism and thinks and lives accordingly. The losses to evangelical Christianity and our traditional American culture have been immeasurable. A world in chaos and men's hearts failing them for fear of impending destruction are the understandable outcome.

"Man's extremity is God's opportunity" and He has been working in these latter days to turn men back to the old paths. Evangelical leaders in the field of education have established hundreds of Bible institutes and colleges, created new institutions for training in the liberal arts and sciences and rescued older ones from the advocates of false "liberalism." God and the Bible have again been given first place in the educational process. Where the public schools have eliminated religious emphasis Christian day schools are coming into being. Christian leaders are determined that at least the children of the churches shall be given the opportunity of a thoroughly Christian training. This development has assumed the proportions of a mighty movement for a *return to Christian education.*

The Decay of Law

▪ WE ARE increasingly amazed at the deterioration of law and order in America, aided and abetted by "liberal" lawyers and judges.

William Blackstone, English jurist of the 18th Century, said in his famous *Commentary,* "The law of nature, being coeval with mankind and dictated by God Himself, is of course superior in obligation to every other. It is binding all over the globe in all countries, and at all times; no human laws are of any validity if contrary to this and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original." This principle was accepted by the framers of the American Declaration of Independence and the USA Constitution. It was the accepted philosophy of the American bar and bench for generations.

Now it appears that *secularism* has divorced government from God. *Pragmatism* has scorned ethical absolutes as criteria of human law. *Positivism* has narrowed the province of jurisprudence to the study of man-made law alone. *Relativism* has bypassed self-evident truth for the rule that all concepts are relative. *Materialism* has degraded man as the special creation of God to the level of a baboon or a grain of sand.

Adopting such principles as premises the American bar and bench may lead us to the same inhuman and ungodly debacle which has overtaken every liquidated civilization since the beginning of time.

"He That Cometh." S. Mowinckel. xvi, 528 pp. Abingdon. $6.50.

This is a day of unusual interest in the subject of the Messiah—a fact which may itself be some indication of the nature of the day. Among the books that have appeared perhaps none is more significant than Mowinckel's *Han som kommer*, the English translation of which is here being reviewed.

In calling this book "significant," I do not mean that I agree with all of it, or that I recommend uncritical reading of it. The book has stimulated many scholars to study the subject—and that in itself is significant. If as a result of this book the evangelicals can be shaken out of an unscriptural complacency to study anew the scriptural presentation of the messianic expectation, that, too, will be significant. Perhaps not the least harmful result of the prophetic conferences of the past generation has been the all-too-common idea that all problems have been solved, that the notes as given in an annotated Bible or a set of commentaries are final, and that true Bible believers no longer have the right to raise questions about the prophetic Scriptures.

Mowinckel divides his work into two parts: "The Future King in Early Jewish Eschatology," and "The Messiah in Later Judaism." This gives us a clue as to the line the author intends to pursue. There is no messianic expectation in the earlier portions of the Old Testament. He suggests: "The word 'Messiah' by itself, as a title and a name, originated in later Judaism as the designation of an eschatological character; and it is therefore only to such a figure that it may be applied" (p. 3). He goes on to prove this point. But we question the methodology that first removes on "critical grounds" any passage that could be understood as messianic from the earlier scriptures. Mowinckel recognizes that he will be accused of *petitio principii*, or argument in a circle (p. 20), and tries to get out of it. I think he is unconvincing.

However, it will have to be admitted that the word "Messiah" as a technical term does not occur in the Old Testament (except, perhaps, in Dan. 9:26). It will furthermore have to be admitted that the details of the messianic idea as presented in the New Testament show strong similarities to the teaching of the Apocrypha and Pseudepigrapha of the intertestamental period. One problem that evangelicals must attempt to solve is the place of Old Testament revelation in the development of the messianic idea.

Mowinckel believes that the idea developed from the ideal of kingship in ancient Israel. He makes much of the "enthronement festival" and the "enthronement Psalms." Mowinckel, however, avoids some of the extremes of the "Scandinavian school" as exemplified, for example, by Gressmann. In my opinion, there is truth in this position. The Davidic kingdom was used by God, I believe, to reveal truth about the messianic kingdom. However, I am not happy with Mowinckel's solution, although I lack many details in my own attempts to deal with the problem. To rule out the early development of "hope" and the part that the ultimate soteriological hope played in the development of the eschatological hope in Israel, is, I think, to lose the key to any possible solution. Certainly the ultimate messianic hope had to come from somewhere. Why, we must insist upon asking, shall we deny that God implanted that hope in His earliest revelations to His servants, and then seek frantically to find it elsewhere? Again, Mowinckel apparently rules out any idea of what the Catholic theologians call the *sensus plenior*, or fuller meaning of Scripture. Here, too, we must continually insist that "revelation," if it means anything, must mean that God has willed to reveal truth that man could not otherwise discover. This applies even to messianic revelation!

At times, Mowinckel is careless with facts. When, for example, he refers to Gen. 14:18 and Ps. 110:4 to support his theory of the "anointing" of Melchizedek (p. 5), one must ask what version he is using. Again, when he says that "Assyrian and neo-Babylonian kings never use" the Dingir-sign (p. 34), one must ask whether he has examined the transcribed texts. Most recently, I have found the Dingir-sign so used in BM 25127: 3. 9 (in Wiseman's *Chronicles of Chaldean Kings*) and several other references. Again, when he says, "Before the ideal of kingship could become the expectation of a future Messiah, it had to be separated from those possibilities which were associated with the next festival and the next king . . ." (p. 157). One wonders if he has never heard a pious Jew with a firm messianic hope repeat the words, "Next year in Jerusalem!"

BOOK SHELF

Conducted By

ARNOLD D. EHLERT

It would be valuable to spend much time on the second half of the book, but we have already used our allotted space. In a word, Mowinckel traces the "Son of Man" concept to the Primordial Man of Iranian mythology. This view must be sternly challenged. To say that "the eschatological saviour Saoshyant is regarded as an incarnation, both of Zarathushtra [Zoroaster], the founder of the religion, and of Gayomart, the Primordial Man" (p. 423), is to accept an early date for this teaching in Zoroastrian scriptures. I must admit that there are many who have done just this, including several who have attempted to find the same solution in the Qumran (Dead Sea) Community. However, the latest authority on Zoriastrianism has ruled out this possibility. Such Iranian eschatology is itself late, and could not be the source of the Son of Man concepts in Judaism. But this is a point for experts in Zoroastrianism to argue out. Lest we be accused of misrepresenting Mowinckel, we hasten to add that he makes a clear distinction between Jesus' Son of Man idea and that of Judaism, even to suggesting that "the Jewish Messianic idea was the temptation of Satan, which He had to reject" (p. 450).

This book has sent me back to a careful restudy of the development of the messianic idea in the Old Testament. For this I am grateful.I firmly hope that it will have a similar effect on many of my fellow evangelicals.—*William Sanford LaSor.*

"Communism and Christianity." Martin C. D'Arcy. 242 pp. The Devin-Adair Company. $4.00.

Patrons of The Devin-Adair Company who have assumed, with some reason, that books of that company's production are bound to be extremely "right wing," are due for a surprise if they purchase this book, by the Rev. Martin C. D'Arcy, S. J., Oxford scholar and professor. The same will hold good for any readers who have assumed that Catholic spokesmen, with perhaps the exception of a few like the editors of *Commonweal*, are inclined to hold anti-collectivist views.

The reason: Father D'Arcy presents a thesis considerably to the left of "Modern Republicanism" and New Dealism, closer, in fact, to that of the Socialist Party than to any middle-of-the-road philosophy. The author does not profess to express *the* Catholic viewpoint, and of course his book bears no official imprimateur.

Lifted eyebrows and perhaps even some grumblings can be expected from libertarians who view Communism as a philosophy of power. Father D'Arcy will disappoint them with his view that Communists are actuated by the highest of humanitarian motives, quite well expressed in the opening sentence of Chapter 5, titled "Christianity," which reads:

"For one engrossed in social work in the endeavor to improve the lot of the poor, the Christian and the Communist seem to differ more in method than in aims."

This particular sentence, more than many other similar ones which could have been chosen for quotation, indicates the author's unwillingness to believe that increasing powers of government necessarily lead to Communism-Socialism, or that there is anything inherently wrong in forcefully requiring the rich to share their wealth with the poor.

Catholic moralists agree that state expropriation of all means of production would constitute a definite threat to human freedom, the author writes, but he insists that the state can bring about redistribution of property without going to such extremes or actually causing loss of individual liberties.

In the meantime, Father D'Arcy concludes, "the state is justified in nationalizing industries when it is convinced that the long-range aim is thereby brought nearer."

Disappointing as the thesis of the book is to a libertarian, this reviewer is not unhappy about having read it. For one thing, it is skilfully written and hence a thoughtprovoker. Moreover, the author has great skill in "boiling down" the theories of philosophers of all the centuries since Plato and Socrates expounded their theses.

It is like a refresher course in economics and philosophy to review, with this author, the central thoughts of Ricardo and Adam Smith, Kant, Hegel and Feurbach, modern Protestant theologians like Paul Tillich and Dwight J. Bradley, and modern secularists as different in viewpoint as Aldous Huxley and Whittaker Chambers.

Many real "gems" are to be found on the pages of this book, as for example, the author's superbly succinct observation that "Rousseau's ultimate is the sovereign people." In short, it's well worth reading.—*Vern P. Kaub.*

"117 Ways to the Mission Field." By Mel Larson.

A decision that almost every young person in evangelical churches across America must make at one time or another is, "Does God want me on the mission field." The questions regarding this are frequently asked those of us who speak on world missions in colleges and schools, "How are we to know the leading of the Lord." This book, written by Mel Larson, after many years of contact with young people, and following what seems to have been a very extensive survey of Evangelical Free Church missionaries, has accumulated a very interesting list of illustrations indicating how God has dealt with 117 missionaries now on the mission field. Every conceivable approach to this subject seems to be covered in these 117 illustrations. These are interestingly written, using extensive quotes, but are so edited that the reading is pleasant and the interest is maintained for a considerable way through the book.

This later, however, becomes almost an insurmountable problem when you list 117 illustrations on the same general theme. While the book is well worth recommending to our young people who are seeking guidance in these matters, I think that we should probably realize that their interest will not be maintained throughout the entire book due to inevitabl repetition. We heartily recommend the book, especially to church libraries, for the use of young people.—*Clyde W. Taylor.*

"I Found the Ancient Way." By Manuel Perez Vila. Moody.

I have read a great many books written by converted Catholic priests for the specific purpose of enlightening Roman Catholics. To my knowledge this book has the finest spirit and the finest arguments that I have ever read in a book of equal size. I heartily recommend it for use by our evangelical people to give to Roman Catholics in order to enlighten them and show them the error of their way. Due to the fact that it is a Colportage Library book and therefore economical, I trust that it will have very wide use among those that are particularly interested in winning Roman Catholics for Christ. I intend to use it in my own ministry in this way.—*Clyde W. Taylor.*

BOOKS RECEIVED

"Bible Answers to Your Questions." Theodore H. Epp. 64 pp. Back to the Bible Publishers. 10c. A pocket-size booklet containing questions on the Bible originally asked by members of Dr. Epp's radio audience.

"Choir Arrangements No. 2." Arranged for the Back to the Bible Broadcast Choir and included here because of requests from the radio audience that they be made available.

FREE COPIES

Christian Freedom Foundation, Inc., is offering to send free copies of the brochure, "Usurpers—Foes of Free Man," by Hamilton A. Long, to any minister requesting it. The subject of this 114-page brochure is, according to the publishers, "wholesale usurpation of power by all three Branches of the Federal government—in flagrant defiance of the limits on the Federal government's power fixed by the Constitution, as amended." The author is a retired member of the New York Bar. Requests for the brochure should be sent to: Christian Freedom Foundation, Inc., P. O. Box 1787, Radio City Station, New York 19, N. Y.

Spain and Foreign Aid

As this year's foreign aid bill moved through Congress, little attention was focused on the huge outlay which the U. S. is making to Spain. What is more, the policy predicament in dealing with the Spanish dictatorship was left untouched. But that's not unusual because similar predicaments occur in so many other areas of the foreign aid program.

Reports coming out of Madrid suggest that Spain's dictator, General Franco, is making demands of $250,000,000 annually from the United States. Much of this is in military hardware. Another part of it, labeled "defence support," is intended as a general boost to the Spanish economy because of the placement of American bases and troops in that country. Also Spain gets agricultural equipment and technical assistance. Then there are the agricultural surpluses and relief which are channeled largely through the National Catholic Welfare Conference—this totaled almost $22,000,000 in 1957.

But does all of this change the nature of the Spanish totalitarian system? Or does it entrench it even more deeply? Legislators who have handled the foreign aid appropriations are unable to produce any substantial evidence from the history of the program to show that Spain is moving in the direction of becoming a really free member of the family of free nations.

Of course, suggestions that we should indicate U. S. concern with the nature of the Spanish dictatorship runs into the criticism that we would be meddling in the domestic affairs of another nation—as if we hadn't been all along. It is difficult, if not impossible, to give such extensive economic assistance without becoming involved in the domestic affairs of another nation.

Along with the freedom of press and assembly, we must mention religious freedom, a quantity which is virtually unknown in Spain. Nor is there any indication that U. S. aid, based entirely on considerations of military strategy, will make even the slightest dent in that tragic situation.

Opposition to Liquor Ads

Among those opposed to the bill to eliminate liquor advertising are some of the country's top newspapers —and you can be sure that this is one big reason for the low level of congressional enthusiasm for such legislation.

Typical of this opposition is a recent editorial in the *Washington Post and Times Herald*. With candor the editorial column admits that the publishers and broadcasters, whose advertising departments would be affected, have an obvious interest in "frustrating the proposed legislation." The editor then turns to the oft-repeated suggestion that the ban on advertising is the first step toward another era of prohibition. After this comes the flat statement that the ban on liquor advertising "would have no significant effect on the national consumption of alcohol or on the incidence of either acute or chronic alcoholism, or on the

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

crimes and other disorders attributable to either or both."

That's a big statement and the best disproof of it would be passage of the bill, followed by a period long enough for a genuine test of its effectiveness.

It is certainly hard to believe, as we are asked to, that the $400,000,000 spent annually on liquor advertising does not significantly effect an overall increase in alcohol consumption. The object of the liquor advertiser, besides boosting his particular brand, is to increase public acceptance of the product.

No part of the community—not even the dry sections of the country—can evade the smooth promotional techniques of such a large industry. Meanwhile the problems associated with alcohol are on the increase. It's not only the problem of the drunk on skid row, it's also the problem of a drunk teenage driver who has to be identified at the city morgue and half a dozen innocent users of the highway who are in the hospital because of his folly.

The trouble is that no logic, no amassed evidence on the extent of alcohol problems, no pleas for safety and sobriety by banning the liquor ads can carry the weight of the mammoth industries which oppose the bill because of their vested interests.

Missionary Bill

Congressman Walter Judd of Minnesota has introduced a bill in Congress which would amend the law to allow for the immediate naturalization of adopted children of missionaries who must depart the country to undertake their responsibilities abroad. Similar legislation is necessary to allow for the immediate naturalization of the wife or husband of an American missionary who may be in a similar situation.

Dr. Judd is himself a former missionary and served in the Far East as a medical doctor for many years. He returned to the U.S. in 1938 and lectured for two years on Japanese and Communist aims in the Far East. Later he entered the political arena and ran for Congress.

The bill to allow for immediate naturalization in behalf of missionaries would put them on a par with employees of business organizations or of the U.S. government, who already have this privilege available to them.

Humane Slaughter Bill

A bill to require the use of more humane methods of slaughter by the meatpackers has gained the support of several Protestant and Catholic organizations. The only religious opposition comes from a group of Orthodox Jewish congregations who are afraid that their ritual practices would be interfered with. This group is opposed to any regulations of slaughter whatever. Other Jewish groups have not objected to the bill because it includes ritual slaughter as a humane means of slaughter. However, this amendment has been objected to on the grounds that it "declares methods of slaughter to be humane which are inhumane."

The Protestant and Catholic support for the bill came after certain senators indicated that it may be necessary in order to get the bill through the Senate. It was approved by the House three months ago.

When passed, the legislation would require the use of a stunning device or some other means of rendering the animal unconscious prior to slaughter. Present methods have been described as "unthinkable brutality." Opposition has also come from the meatpackers because of the expense involved in changing the method of slaughter.

Statements supporting the bill were submitted by representatives of the Methodist Church, the Southern Baptist Convention, the Protestant Episcopal Church, a group of faculty members of Notre Dame University and other church groups.

Airline Liquor Bill Delayed

The Methodist Board of Temperance has charged that the Senate Interstate and foreign Commerce Committee is "sitting on" the bills to ban the service of liquor on airlines—and by all appearances the Methodists are right.

During the past session the Aviation subcommittee held hearings on the bills. Six months later it was reported to the full committee without any recommendations, pro or con. The full committee then called for further hearings on an amendment to the bill which would bar the appropriation of funds for airport construction wherever liquor was to be served on the premises. These hearings were to be held in the "immediate future."

In response to the query—"How far into the future is the 'immediate future'?"—a committee spokesman indicated he did not possess a crystal ball.

And so continues the struggle of the nation's pilots and stewards and stewardesses associations to bar by law a hazard to the safety of the flying public, a hazard which the Civil Aeronautics Board has refused to recognize and regulate.

The Senate measures are S. 4 and S. 593, introduced by Senator Strom Thurmond (D-S.C.) and Senator Richard Neuberger (D-Ore.), respectively.

The present attitude of the House which passed the bill two years ago, is that the Senate should act first this time so that the lower body would not have to go through the whole routine again only to have the Senate kill the bill.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

Education

Providence-Barrington College Expansion Set

PROVIDENCE, R. I.—The Providence-Barrington Bible College has announced a $1,680,000 program for the development of its Barrington campus.

To be completed by 1960, the program calls for the construction of two dormitories at $560,000 each and the remodeling of a number of existing buildings at a cost of $315,000.

The program also covers $65,000 for room furnishings, $30,000 for sidewalks, roads and a new drainage system, and $150,000 for the removal of "present encumbrances." The encumbrances are mortgages and other debts owed by the institution.

The college is a coeducational liberal arts institution with a curriculum centered in biblical studies. It has an extensive music program. Established 58 years ago in Massachusetts, it now has 500 students distributed between two campuses in Providence and Barrington. The college moved to Providence in 1928 and in 1950 to Barrington.

Moody Chorale in "Music Evangelism"

CHICAGO.—Evangelism in music is the aim of the Moody Chorale on its second concert tour abroad, says Don Hustad, head of the sacred music department at the Moody Institute of Chicago.

"Because of the heritage of art in Europe," says Hustad, "people will come to hear an American choir sing the classics where only a few would come to a church service. It was discovered on the 1954 tour of Britain that the Chorale would often sing to more unsaved people in a single concert than they would reach during the whole season in the United States."

Dr. S. Maxwell Coder, dean of education at MBI, will travel with the Chorale to speak at Chorale appearances as well as fill Protestant preaching appointments for the United States armed forces in Germany. During their eight week trip through six countries the group will give 50 concerts in 40 major cities.

Fifty-five Graduate At Fuller Seminary

PASADENA, Calif. — Dr. Harold John Ockenga, pastor of the Park Street Church of Boston, president of the Fuller Theological Seminary Board of Trustees and first president of Fuller Seminary, 1947-54, was the speaker at the Ninth Annual Commencement, May 22 at Civic Auditorium.

Some 55 students graduated this spring.

Dr. Charles E. Fuller, founder of the seminary and director of the Old Fashioned Revival Hour for the past 33 years, gave the commencement charge.

The baccalaureate sermon was given at the Lake Ave. Congregational Church by Dr. Edward John Carnell, president of Fuller Theological Seminary since 1954.

Since 1947 when Fuller Seminary was founded the school has graduated 400 of which 184 are presently serving as ministers in the USA and Canada, 90 are serving under mission boards overseas and in this country, 34 are engaged in teaching in schools, colleges and seminaries, 40 are engaged in further graduate work, and 16 are serving as chaplains in the armed services.

Students of Fuller Theological Seminary are presently doing practical service in 120 churches representing 20 denominations in a 60-mile radius of Pasadena, according to David F. Cox, director of practical work and placement at the Seminary.

College Students to Build Korean Chapel

KANKAKEE, Ill.—The Student Missionary Band of Olivet Nazarene College announced the completion of their project of raising $1500 to build a chapel in Sa Um Lee, Gyumgi Province, Korea, at their annual banquet held in the Mural Room of Miller Dining Hall of the college Friday evening, May 16.

The announcement was made by Joseph Bennington, a junior from Washington, Pennsylvania, president of the student Missionary Band. He presented the check to Dr. Harold W. Reed, president of Olivet Nazarene College, who received it on behalf of the Department of Foreign Missions of the Church of the Nazarene and to Rev. Robert Chung, retired missionary to Korea, who received it on behalf of the Korean missionary field.

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Florida Presbyterian College Now Approved

MIAMI, Fla.—(RNS)—Construction of a Florida Presbyterian College was voted by the Presbyterian Synod of Florida at its 67th annual meeting here.

Cost of the new institution, which will probably be situated in Central Florida, was estimated at $6,500,000.

Philip Lee of Tampa, who headed a committee which recommended establishment of the college, said rapid growth of Florida's population would require more institutions of higher learning.

He said there would be 213,000 Floridians of college age by 1960 and 312,000 by 1970. A study showed that in the next 15 years it will become increasingly difficult for Florida young people to find a place in good colleges, he said.

Friends Bible College Host to Music Festival

HAVILAND, Kans.—A crowd of over 900 people gathered in the new auditorium at Friends Bible College on a recent week-end when 140 students from six surrounding states visited the FBC Campus. Highlight of the activities was the quartet festival as visiting quartets and FBC quartets sang inspirational songs. Other activities included presentation of the play, "A Man Called Peter," by the academy senior class and recreation in the form of volleyball. Various music groups presented numbers and several academy and college students told what the school had meant to them.

Graduates Hear Pastor Large Christian Church

GRAYSON, Ky.—The graduating class of Kentucky Christian College was addressed at its commencement program on May 16 by Harold L. Davis, pastor of the world's largest Christian (Disciples of Christ) Church, Canton, Ohio. Dr. Davis, who succeeded the late P. H. Welshimer (pastor of the Canton Church for over fifty years), was awarded an honorary Doctor of Divinity degree at the commencement exercises. Edwin V. Hayden, editor of the *Christian Standard,* was awarded the Doctor of Letters degree, William Harold Hockley, minister of the Westwood-Cheviot Church in Cincinnati, also received the Doctor of Divinity degree.

Kentucky Christian College is in an expansion campaign of which Dr. James DeForest Murch, editor of *United Evangelical Action,* is national

chairman. At latest report the campaign had reached one-fifth of the total needed to complete planning in the first section of KCC's long-range development program.

Culver Heads ETS In Midwest Region

ST. PAUL, Minn.—The annual midwest regional meeting of the Evangelical Theological Society was held at Bethel Theological Seminary April 7 and 8.

The keynote address of the conference was given by Dr. Clarence B. Bass, professor of theology at Bethel Seminary, on "Richard Niebuhr's Doctrine of Revelation as a Point of Departure for an Evangelical Position on the Scripture."

Dr. David Lagergren, dean-elect of the Bethel Seminaret of Stockholm, Sweden, was guest lecturer.

The meetings, which were presided over by Dr. R. Laird Harris of the Covenant Theological Seminary of St. Louis, featured textual criteria with papers on both Old and New Testaments.

New officers elected include: Dr. Robert Culver of Wheaton College president and Dr. L. E. Pfeiffer of Moody Bible Institute vice president.

The next meeting of the Evangelical Theological Society will be held in the spring of 1959.

State Board Approval For Bryan University

DAYTON, Tenn.—Bryan University has been approved by the State Board of Education as a four-year institution for teacher preparation in Tennessee effective with next school year, it has been announced by Theodore C. Mercer, president of the college. The action granting the approval was taken by the State Board at its regular quarterly meeting held on May 8 in Nashville, and was announced in a letter received recently by Dr. Mercer from Quill E. Cope, Chairman of the State Board of Education.

Prior to this action by the State Board, Bryan had submitted a detailed written report on all phases of the operation of the college and a committee of Tennessee educators representing the State Board had visited Bryan to evaluate the institution.

"The achievement of this recognition comes as a climax to planning dating back to 1953 and is a direct result of concentrated faculty and staff effort over the past year," Dr. Mercer said.

BIOLA Schools Graduate Over One Hundred Seniors

LOS ANGELES — More than one hundred students were graduated from the four schools of the Bible Institute of Los Angeles, Inc., according to an announcement made by Dr. Samuel H. Sutherland, president of the fifty year old training organization. "We are thankful that in this, our Jubilee year," the President declared, "so many more of our Christian youth can be prepared for ministry around the world."

Dr. Lloyd T. Anderson, pastor of the Bethany Baptist Church of West Covina, delivered the baccalaureate address on, "The Edge of Greatness."

Dr. Merv Rosell, nationally known evangelist, was commencement night speaker. His address was on "Spiritual Education for the Space Age." Dr. Talbot, assisted by Mr. Ray A. Myers, chairman of the BIOLA Board of Directors, conferred the various degrees. Music was furnished by the Coronation Choir, under the direction of Dr. Paul Wohlgemuth.

Rev. C. T. Walberg, pastor of the Congregational Church of Christ, Redondo Beach; and Rev. John Wiebe, missionary leader in Africa with the Sudan Interior Mission, received honorary doctorates.

The regular BIOLA Summer School, taught by members of the Bible Institute faculty has been announced for June 16 through July 18.

Archaeological Expedition Is Uncovering Ancient City

WHEATON, Ill.—An archaeological expedition, working at the site of ancient Dothan, 60 miles north of Jerusalem in Jordan, has uncovered evidence of the destruction of the city about 700 B.C., in the period described in biblical history as the time of the invasion by the armies of ancient Assyria. The expedition at Dothan is headed by Dr. Joseph P. Free, professor of Archaeology at Wheaton College, who with Mrs. Free and a staff of nine Americans is directing a group of 50 Jordanian diggers in the fifth season of excavation at the ancient biblical site.

The top level on the west side of the mound in an area newly uncovered in April, 1958, has yielded remains of broken house walls, broken pottery and much other evidence of the destruction wrought in the 8th and 7th centuries B.C., in the days of the biblical prophet Isaiah and in the time of the Israelite king Hezekiah. Biblical writers refer to "the cruel Assyrian," and it is likely that the archaeological evidence being found at Dothan fits in with the military invasion by Assyria, recorded in both biblical history and in the ancient archaeological monuments.

On the slope of the mound the expedition has uncovered, during current season, remains of five different city walls from various periods of the city's existence, ranging from 3000 to 5000 years ago. One of the most ancient walls rests on the native bedrock of the stony hill on which the first city of Dothan was constructed five thousand years ago, a period preceding the days of the biblical Abraham by a thousand years.

Another of the ancient city walls uncovered this season measures 13 feet in thickness and was clearly planned to effectively withstand the onslaught of ancient enemy armies. Previous seasons of excavation at Dothan have shown evidence of fifteen different cities built one upon the other, over a period ranging from 3000 B.C. to about 1200 A.D., the latter dating from the period of the Crusades.

Grace Seminary and College Conduct Graduation Services

WINONA LAKE, Ind. — Thirty young men and women received degrees from Grace College at its recent commencement program and thirty-six

LATE NEWS AT PRESS TIME

● BILLY GRAHAM has spoken to some 600,000 people in the San Francisco Evangelistic Crusade in the Cow Palace. Over 18,000 have made decisions for Christ. The Crusade is to close June 15. A general survey of the campaign will appear in an early issue.

● DR. THEOPHILUS M. TAYLOR, a member of the faculty of Pittsburgh-Xenia Theological Seminary, was elected moderator of the General Assembly of the new United Presbyterian Church in the USA, at its recent meeting in Pittsburgh. The denomination now numbers some 10,000 congregations and a membership of about 3,000,000.

● RUSSIAN CHURCHMEN of the Orthodox Church will meet in August with representatives of the world Council of Churches to consider a modus vivendi by which the Communist-approved body may join the Council and the ecumenical movement. The gathering will be held in The Netherlands at an as yet undetermined place.

● COMMUNIST YOUTH in Russia will entertain representatives of the National Council of Churches' student movement this summer in an effort to bring about friendly relations and future cooperation in common tasks. NCC youth will be accompanied on their trip to Red Russia by delegations from the YMCA, YWCA and the Lisle Fellowship.

● RELIGIOUS JOURNALS are rejoicing in the news that recent postal rate increases adopted by the USA Congress do not call for an increase in second class mail rates for such publications. Religious books, however, are due for a "slight increase."

● BUFFALO BIBLE Institute has announced that Dr. Edward D. Simpson, president of the National S. S. Association and former dean of Pillsbury College, will become dean of the Institute. His wife, Dr. Frances F. Simpson, will head the Department of Christian Education.

● YOUTH FOR CHRIST International's 14th annual convention will be held June 29-July 13 at Winona Lake. Dr. Bob Pierce will give the opening address. Other key speakers are Dr. Louis Paul Lehman, Dr. Torrey M. Johnson, Dr. Jack Shuler, Jack Wyrtzen, Dr. Robert A. Cook and Dr. Ted W. Engstrom. Thousands of young people from all over America and several foreign lands will be in attendance.

● DR. T. O. BURNTVEDT, for thirty years president of the Lutheran Free Church, has announced his intention to resign effective October 1. Ill health prompted his action.

others were graduated previously from Grace Theological Seminary. The graduation address was given by Dr. Charles W. Mayes, pastor of First Brethren Church, Long Beach, Calif., and diplomas and degrees were conferred by President Alva J. McClain. The baccalaureate sermon was delivered by Rev. R. Paul Miller, pastor of Grace Brethren Church, Goshen, Ind. The sermon for the Seminary service was given by Ray Pierson, president of the Senior Class.

A six-member summer team from Grace Seminary and College has announced its coast-to-coast schedule involving the most versatile program which a Grace team has yet offered. Soprano solos, various vocal combinations, and a new brass trio will be featured. Dates for the summer tour range from June 1 to July 31.

Grace Seminary's Summer Bible Conference is being conducted again this year in cooperation with the North Mountain Bible Conference at Red Rock, Pa., from July 28 to August 3. Two services are planned for each day, leaving time for rest and recreation.

Concordia Seminary History in Exhibit

ST. LOUIS, Mo.—Concordia Historical Institute visually traces the 119 year history of Concordia Seminary here in an exhibit opened last month.

Begun in a small log cabin in the 1839 wilderness of Perry County, Missouri, the Seminary has subsequently grown into one of the largest Protestant seminaries in this country. The display marks the 100th anniversary of the completion of the first St. Louis group of buildings located on South Jefferson Avenue. A scale model replica of this early building serves as the focal point of the exhibit. This building was replaced by an entirely new complex of facilities in 1883. The present 72-acre Seminary campus, with its Tudor Gothic buildings, was dedicated in 1926.

Graduates of the Seminary have carried the Gospel into all the world under various types of service. Symbolizing the work of the several thousand men who have carried the message of forgiveness through the blood of Christ are arrowheads of the Chippewa Indians, among whom graduates did mission work, to the fragment of a stone partially melted at the Hiroshima atom blast. The latter symbolizes the service of the graduates in the atomic age.

Among the featured items in the display are the personal effects of the institution's first graduate, J. A. F. W. Mueller, in 1847. The term papers and class notes prepared are on display and still in excellent condition.

Of unusual interest are the house rules of the Seminary more than half a century ago. Typical of the sanitary conditions of the day, the administration warned: "Water is not to be poured out of the dormitory windows." Considering the early hours in which the student's daily schedule began, it was considered essential that "on week days, students may remain off campus only until 9 p.m., except by special permission. Without exception, 11 p.m. is to be the latest hour for checking in on Sunday evening." Today we smile at one of the rules which stated: "Any fraternization with members of the opposite sex is decidedly forbidden."

The last Seminary graduate to receive Dr. C. F. W. Walther's signature on his diploma was Dr. J. A. Friedrich, who died a few weeks ago in St. Louis. This diploma, signed on April 21, 1887, is on display for the first time.

Portraits of the four deceased Seminary presidents adorn the walls of the museum room. These are augmented by a large collection of composite photographs of Seminary graduates, the oldest one from the class of 1860.

Visitors see an original Martin Luther manuscript of 1541, and a papal indulgence of 1483. These handwritten documents are extremely rare, and have been on display only infrequently.

The exhibit will continue until September 15, and is open to the public daily.

Radio - TV

World Conference on Radio Meets at MBI

CHICAGO — "Communicating the Gospel World Wide" was the theme of the Second World Conference on Missionary Radio held here at Moody Bible Institute June 12-14. Sponsored by the "Five Continent Committee" of World Conference on Missionary Radio, the three-day conference had a theme for each day: "Sending out by Missionary Radio," "Return Response to Missionary Radio," and "Future Development of Missionary Radio." Each day was divided into several phases: Lecture, Discussion, Feature, Panel, and Workshops.

Included among speakers and leaders were Dr. Clarence W. Jones, World Radio Missionary Fellowship; Dr. William J. Millard; Dr. R. H. Bowman, Far East Broadcasting Company; M. A. Darroch, Sudan Interior Mission; C. B. Nordland, Moody Bible Institute, Dr. Eugene R. Bertermann, The Lutheran Hour and president National Religious Broadcasters; M. B. Stearns, Global Gospel Broadcasts, and A. G. Thiessen, Sudan Interior Mission. Some of the topics discussed were "Program Content," "Audience Reaction," "Gospel Time-buying on Foreign Stations," "Station Management, Personnel, Equipment, and Programs." "Annual Prayer Call for Missionary Radio" was issued on the closing day of the Conference.

Broadcasting in Asia Is Theme of Radio Meet

HONG KONG—(FENS)—The Asia Christian Radio Conference convened in Hong Kong, April 23-25, for the purpose of seeking united missionary counsel and cooperation in the critical task of broadcasting the Christian message into Communist China.

Meeting at Peniel Mission, Kowloon, under the auspices of the Far East Broadcasting Co., the conference was a decided step forward in preparation for the strategic programming necessary to the opening of the gigantic one hundred thousand watt, medium wave transmitter now under construction and preparation by FEBC on USA Government-leased property in northern Okinawa.

A selective invitational conference, and definitely not an open assembly, the sessions were attended by sixty-nine registrants, from nine different nations, representing twenty-eight different missionary bodies or denominations. Radio missions represented were Far East Broadcasting Co. of Manila and Okinawa, and the Pacific Broadcasting Association of Tokyo, Japan.

Addressing the Hong Kong delegation on the theme, "Organizing to Meet the Challenge," FEBC's Executive Secretary, Rev. Wm. Roberts, quoting from reliable government sources, stated that in 1956 Russia was using the radio media 800 hours weekly for their propaganda barrage. In 1957 this was stepped up to 2,000 hours weekly. Stated Roberts, *"The Russian Government is spending 3½ billion dollars a year just for the purpose of jamming other stations!* This is more money than all the nations of the free world together spend on their combined broadcast operation! !"

Quoting from high-level, reliable sources, Riley Kaufman informed the conference that there are, today, about 2,173,000 receiving radio sets in Red China. The density spots are, of course, city and coastal areas. Under the current Communist manufacturing schedule, 300,000 sets of 20 different types are being produced annually. Sixty per cent of the financial investment being made by Red China on radio propaganda is beamed at Formosa. In recent months, the Red Chinese regime has spent a minimum of $600,000 on New radio transmitters and locations for propaganda schedule now includes broadcasts beamed at the strategic Middle East in Turkish and Arabic, (the latter begun in late '57), a Toisan vernacular broadcast to overseas Chinese, beamed at America, and beginning of Spanish broadcasts beamed to South America, begun only a few weeks ago.

To meet this challenge, the Conference was faced with the need of immediate programming expansion. FEBC Director for Asia, Rev. Wm. Hulet, stated that there is an urgent need for programs including devotional, religious drama, music, and public service material in the Mandarin, Cantonese, and Amoy dialects.

The Pacific Broadcasting Association's representative, Arthur Seeley, stated that their inter-mission effort in Japan is currently producing programs for 14 different missionary organizations in that country, a land with 80 commercial stations, 100 government stations and 15,000,000 radios. Said he, "Eighty per cent of the homes in Japan have radios, and the actual estimated listening audience to Japanese Christian broadcasts is between five and six million!"

missions

Congo Protestants Withdraw From IMC

WASHINGTON, D. C. —MNS)—At its annual council meeting the Congo Protestant Council voted 39-9, with three abstaining, to withdraw from International Missionary Council. This

action was taken following the vote of the IMC in Ghana to merge with the World Council of Churches.

If the CPC had retained membership in the IMC, it was clear that several CPC mission boards would withdraw causing division of evangelical forces in the Congo. A number of the mission boards whose parent bodies are in the WCC voted to withdraw in order to retain unity in the Congo.

At the same time, CPC missionary leaders with strong ecumenical concepts again proposed the establishment of a Congo Evangelical Church. They maintained that, in order for the church to become thoroughly national and unified, legal status must be attained so that property may be held by the national church organization. A minority felt that this action should be taken right away. However, most missionaries and African Church leaders preferred to continue to work cooperatively and give the matter more discussion. Plans are being laid to hold regional conferences in most areas of Congo during 1958 so that organization of the Congo Church may be considered by the Africans themselves. They in turn will send delegates to the Congo Protestant Council in 1959 and give them recommendations.

Many missionaries feel that there should be a spiritual unity such as the missions now experience and not an organizational unity. Evangelicals generally feel that the inevitable result would be the eradication of all doctrinal distinctives for the sake of establishing what might be called the Church of Christ in Congo. Evangelicals oppose this action on the ground that (1) it demands organization theologically by the lowest common denominator, and (2) it generally presupposes that the sole way to have unity is by organizational amalgamation.

Denominations

Free Church Holds 74th Annual Meet

MINNEAPOLIS, Minn.—A record attendance of official delegates and visitors is expected at the 74th Annual Conference of the Evangelical Free Church of America at Winona Lake, Indiana, from June 16-22.

A roster of speakers and musicians from all parts of North America, headed by Dr. Arnold T. Olson, president, will be heard in the large Billy Sunday Memorial Tabernacle. Evening major addresses will be delivered by Rev. Lionel Barrett, Crystal Lake, Ill.; Rev. Philip Hanson, Orland, Calif.; Dr. Olson; Rev. David Enarson, Langley Prairie, B. C., Canada; Rev. Lester Westlund, Staten Island, N. Y.; Rev. Herbert Kyrk, Lakeland, Fla., and Rev. H. G. Rodine, Minneapolis.

A series of prophetic messages will be heard each afternoon from Dr. G. Douglas Young, Chicago, dean of the seminary at Trinity Seminary and Bible College.

A preacher's choir directed by Rev. Levi Olson of Des Moines, Iowa, is one of the musical highlights. Rev. Richard Knudsen of Milwaukee, Wisconsin, will be pianist, Miss Evelyn Dennison of Chicago, organist, and

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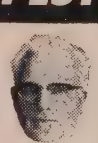

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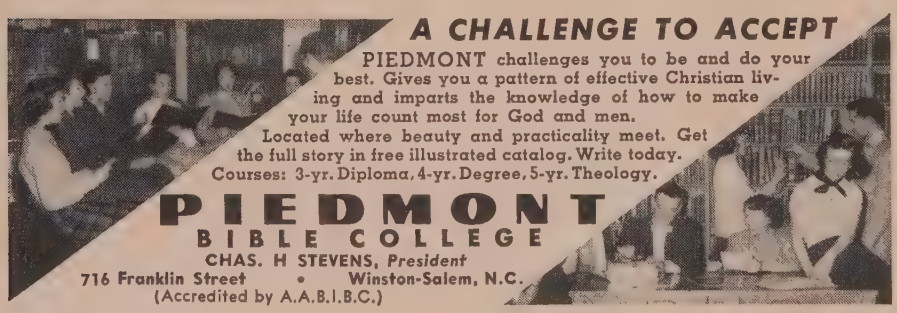
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Major item of business is the election of a new secretary of foreign missions to succeed Rev. H. G. Rodine, who is retiring.

The conference also will set up final plans for the 75th Jubilee Conference scheduled for June, 1959, in Denver, Colorado.

Affiliate conferences of the ministerial association, youth fellowship and women's missionary society will bring additional scores of delegates and representatives to the Winona Lake conference. The conference theme is "Pressing On. . ."

Nazarene General Budget Giving Sets a New Record

KANSAS CITY, Mo. — Running strongly counter to the recession trend, general budget giving for world evangelism in the Church of the Nazarene set a record high of $3,497,482 during the fiscal year that closed April 30.

Denominational leaders at Nazarene world headquarters in Kansas City said the total was an increase of $259,187 or 8 per cent ahead of the general budget giving of $3,238,294 in 1956-57, a previous record.

The record amount in part reflected a great church-wide response to the denomination's golden anniversary appeal for $1,000,000 in its annual Easter offering for world missions.

During the eighteen business days between Easter and close of the fiscal year more than 7,000 remittances totaling $848,500 were acknowledged. This was an increase of $5,635 over the same period last year.

With some 2,500 more remittances anticipated, Dr. Hardy C. Powers, senior general superintendent, said, "We are fully confident that our important anniversary Easter goal will be achieved." He cited enthusiastic endorsement" of members everywhere.

A similar $1,000,000 goal has been set for Thanksgiving.

Missouri Synod Lutherans Continuing Rapid Growth

ST. LOUIS, Mo.—The Lutheran Church-Missouri Synod had 2,351,805 baptized members at the end of 1957, according to the Synod's *Statistical Yearbook* which came from the presses on June 1. The same source indicates that the communicant membership was 1,499,398.

The book shows the Missouri Synod now has 34 Districts, 471 circuits, and is serving in 22 countries compared with 33 Districts, 329 circuits, and 17 countries 10 years ago.

Pastors now on the roster total 5,663 of which 4,293 are serving congregations. A total of 745 are serving in other capacities, while 204 are listed as graduates just entering the ministry.

The Synod now has 5,857 congregations compared with 4,832 ten years ago. Average size of the congregations is 420 baptized members and 265 communicant members.

Parochial schools total 1,404 an increase of 200 over ten years ago. The enrollment is 140,622 compared with 87,859 ten years ago. The teaching staff totals 4,777 compared with 2,806 ten years ago.

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There are now 14 Lutheran high schools in Synod with an enrollment of 7,435 and a teaching staff of 322. The Synod's 23 colleges and seminaries throughout the world have an enrollment of 5,520 and 419 on the teaching staff.

The *Yearbook* also indicates that the Missouri Synod's 5,149 Sunday schools have a total enrollment of 704,044, more than double the 335,979 of ten years ago. There are 80,398 teachers and officers, and another 204,021 persons are enrolled in Bible classes. Summer schools number 2,931 with an enrollment of 262,714.

Total contributions for all purposes were $121,176,530 compared with $46,191,362 ten years ago. The average contribution per communicant in 1957 was $84.77 compared with $42.93 ten years ago. Total contributions to the Synod's budget were $12,126,599, or an average of $8.48 per communicant. This compares with $2.71 ten years ago.

The value of property held by all the United States congregations of the Synod totalled $521,183,000 at the end of 1957. Total of Missouri Synod holdings throughout the world was $582,687,000.

Two Presbyterian Bodies Moving Toward Merger

ST. LOUIS, Mo.—Long steps toward a possible union of two conservative church bodies were taken May 15 at Coulterville, Illinois, when the Committee on Fraternal Relations of the Bible Presbyterian Synod, Inc., met with a similar committee of the General Synod of the Reformed Presbyterian Church in North America, and formulated preliminary plans for such a Union in the form of a statement which was unanimously adopted the following day by the Synod of the Reformed Presbyterian Church in session at Coulterville.

Informed sources indicate that it is probable that the Synod of the Bible Presbyterian Church which meets in Florida in June will make similar ratification of preliminary steps.

Dr. Robert G. Rayburn, president of Covenant College and Theological Seminary, St. Louis, Mo., addressed the Synod as official delegate from the Bible Presbyterian Church to the Reformed Presbyterian body. Presiding over the joint meeting of the Committees on Fraternal Relations were Rev. R. W. Stewart (R.P.) and Dr. R. Laird Harris (B.P.), chairmen for their respective denominational committees. Moderator for the Reformed Presbyterian Synod was Dr. Charles F. Pfeiffer, Professor of Old Testament at the Moody Bible Institute, Chicago.

The history of the General Synod of the Reformed Presbyterian Church in North America goes back to 1774, stemming from a group then known as the Reformed Presbytery, which had a direct descent from the Reformation in Scotland. The Bible Presbyterian Church was organized in 1938 and its name has recently been subject to some confusion since Dr. Carl McIntire of Collingswood, N. J., with a minority group, formed another body using the same name but identifying itself as the Collingswood Synod.

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GARBC Churches in Annual Conference

COLUMBUS, O.—The 27th annual conference of the General Association of Regular Baptist Churches was held in the Veterans Memorial Auditorium here May 12 through 16. Over 850 voting messengers, non-voting messengers, and visitors registered from out of town, and the largest audience was 2,300. Forty-five churches were received into the Association, bringing the total of fellowshipping churches to 841.

Several found Christ as their personal Saviour as a result of the street meetings.

Two hundred missionary executives and missionaries on furlough were seated on the platform when the Association mobilized for missions, presenting "The Call of the Continents."

An intensive program of advance along every line of Christian endeavor was enthusiastically adopted by the Conference.

The 1959 annual meeting of the Association will be held in Rochester, Minnesota, June 22-26.

Roman Catholic Membership Gain

NEW YORK (RNS)—Roman Catholics in the United States and its territories now number 36,023,977, an increase of 1,460,126 in the past year, according to the Official Directory for 1958, published here by J. P. Kenedy & Sons. Of this total, 177,500 were reported in Alaska and Hawaii.

The new total represents an increase of 9,948,280 or 38.1 per cent over the 26,075,697 Catholics reported in 1948. There is now a Catholic population of 16,793,090 in 26 archdioceses, and 19,230,887 in 113 dioceses (including the Vicariate of Alaska).

The number of adult baptisms, or converts to Catholicism, totaled 140,414 in 1947, topping the 100,000 mark for the 12th year in succession. Total conversions during the last ten years reached 1,278,054. There were 1,284,534 infant baptisms last year, an increase of 28,101 over 1956.

The directory lists seven archdioceses with Catholic populations of more than one million last year. They are Chicago, 1,982,030; Boston, 1,546,211; New York, 1,535,610; Philadelphia, 1,443,608; Newark, 1,324,066; Detroit, 1,200,000; and Los Angeles, 1,197,357.

Reported in the directory was a new high of 13,557 Catholic educational institutions. These include 91 diocesan seminaries, 425 religious order seminaries, novitiates and scholasticates, 260

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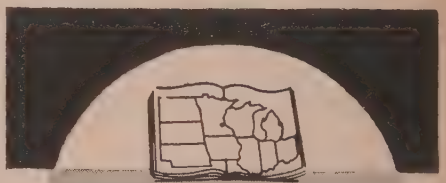

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Unitarian Minister Organizes New Church

DENVER—(RNS)—Edward Barkley Wilcox, who resigned from the Unitarian ministry because of what he called Communist influence in that denomination, has announced he is organizing a new Freedom Church.

He said the new Church is designed "to stimulate and develop spiritual and intellectual powers in the Christian tradition, but without adherence to denominational bodies."

Mr. Wilcox, a Denver resident and a graduate of Harvard University and the Harvard Divinity School, was pastor of the Unitarian church of Lynn, Mass., when he resigned from the denomination.

His resignation in December 1952, attracted wide attention. It followed his campaign against communism which included a pamphlet aimed at the editor of the *Unitarian Christian Register*, and the director of *American Unitarian Youth*.

chaplaincy

All Chaplain Chiefs Now Roman Catholics

WASHINGTON, D. C. —(RNS)— Roman Catholic Chaplain (Brig. Gen.) Terence P. Finnegan of Norwich, Conn., has been nominated by President Eisenhower to be Chief of Chaplains of the U. S. Air Force.

If his nomination, as well as that of Chaplain George A. Roso to be Chief of Navy Chaplains, effective July 1, is approved by the Senate it will mark the first time in history that the chaplaincy corps of all three branches of the armed services will be under Roman Catholic chiefs. Chaplain (Maj. Gen.) Patrick J. Ryan is Chief of Army Chaplains.

public affairs

Jersey Supreme Court Favors RC Bus Service

TRENTON, N. J. —(RNS)— The New Jersey Supreme Court reversed a ruling by the State Commissioner of Education barring lower grade pupils of a parochial school from riding buses operated by the Central Regional Board of Education, Berkeley Township, Ocean County.

By a vote of 6 to 1, the court declared that pupils from kindergarten through the sixth grade attending St. Joseph's parochial school in Toms River may ride free to and from classes.

It said that the regional board "did not exceed its statutory authority" in furnishing transportation along an established bus route to school children residing within the regional district and attending St. Joseph's, "even

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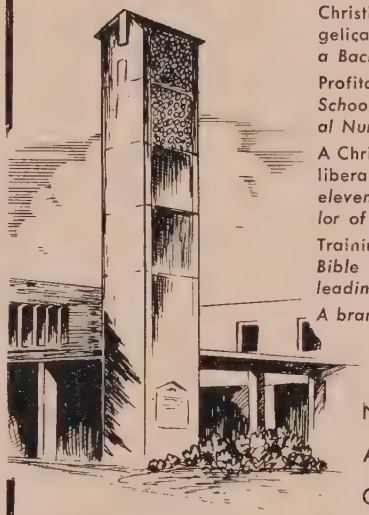

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"But his story doesn't end here. He has two little nephews, Constantine and Emanuel, who have been blind from birth. They are in desperate need of food and also used clothing, as they are dressed in rags, just like their uncle. It breaks one's heart to see such conditions in this age of so-called progress and civilization. I trust that you will try to help this poor, unfortunate family in any way you can."

Old, blind, sick, ragged, hungry —how shall we convince such a man that God loves him? The Scriptures bring their own conviction as they are preached to the destitute of this world, but God wants us to go further and show our love in a practical way. We should like to support this man regularly at $10 a month, as well as provide immediate relief of food and clothing now. Ask the Lord what your share should be, and "Whatsoever he saith unto you, do it" (John 2:5). Gifts may be sent through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

though some of the children were in grades below 7."

The court pointed out state law provides that when any school district furnishes transportation for public school pupils on the established bus routes, the same service shall be made available to school children living in the district, irrespective of what school they attend, provided it is not operated for profit.

In the case before the court, the constitutional validity of the state law providing free transportation to all school pupils under certain conditions was not raised. The court merely ruled on whether the Central Regional Board had exceeded its authority under the law.

Opposes Catholic Drive For Federal School Aid

WASHINGTON, D. C.—A "national counter-drive by all American non-Catholics" was called for yesterday by the leader of a predominantly Protestant organization in opposition of official Roman Catholic demands for federal aid for parochial schools. The "call to action" was issued by Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, in reply to an address Tuesday by Father Joseph Tinnelly, dean of St. Johns University law school, before 10,000 delegates at the annual conference in Philadelphia of the National Catholic Educational Association. (According to the *New York Times*, Father Tinnelly, calling for "financial as well as moral support," declared: "The state which imposes taxation for secular education should provide that education to all without question of religion.")

"The money involved, about $1,400,000,000 a year," according to Mr. Archer, "is trifling compared to the importance of the principle at stake. The principle is the maintenance of our historic tradition of the separation of church and state."

Clergy Fares Issue At Airlines Meeting

WASHINGTON, D. C. —(RNS)— Major airlines have asked the Civil Aeronautics Board for permission to hold a joint meeting to discuss discounts in passenger fares, including the controversial issue of whether they will adopt 50 per cent reductions for the clergy.

The Air Transport Association has told the CAB that the present situation with respect to discounts is very confused, with some airlines offering "family-plan" fares, and others various discounts on air coach flights.

Permission of the CAB must be obtained before the airlines can discuss their tariff structures. Otherwise they would be held in violation of the Sherman Anti-Trust Act for conspiring to avoid competition.

A spokesman for the major trunk airlines made it clear that they are unequivocally opposed to granting clergy special fares. This has been increasingly apparent, since just one of the nation's twelve trunk carriers has offered a reduced rate to clergy although Congress passed legislation in 1956 permitting such reductions to be offered. Northeast Airlines is the only major carrier to do so. It serves principally New England and has routes from New York to Washington, D. C. and Miami, Fla.

Only three of the nation's twelve local "feeder" airlines have offered clergy fares, Bonanza Airlines of Las Vegas, Nev.; Allegheny Airlines of Washington, D. C.; and Central Airlines of Kansas City, Mo. Cordova Airlines of Anchorage, Alaska, also has offered a reduced fare to clergymen flying in Alaska.

If the proposed conference on discount fares is held, observers believe it likely that the major airlines will attempt to secure unanimous agreement that clergy fares should be discontinued by all lines.

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Portland Is Host to Churches of Christ

PORTLAND, Ore.—The nineteenth North American Christian Convention will be held July 9-13 in the Portland Civic Auditorium. The convention theme is "God's Word for God's World."

The five-day schedule will include mass meetings open to the public, panel discussions, seminars and sermons. Among the noted speakers will be Reuben Anderson, president of the convention, Edwin V. Hayden, Leonard Wymore, William Richardson, Paul Moore, Reggie Thomas, James G. VanBuren, Joseph H. Dampier, Olin Hay, C. K. Thomas, C. H. Phillips, Myron Taylor, William M. Thompson, Ard Hoven, Robert O. Weaver, Ellery Parrish and Eugene Nida.

This gathering brings together thousands of conservatives in the Christian Church (Disciples of Christ) for inspiration, education and fellowship. It is not to be confused with the International Convention of the Disciples.

PERSONALIA

John S. Wimbish, pastor of New York's Calvary Baptist Church 1950-57, has accepted a call to Seminole Heights Baptist Church, Tampa, Fla.

Walter S. Kendall, superintendent of the Oregon Conference of the Free Methodist Church, has been elected to the office of Bishop of the denomination. He succeeds Bishop M. D. Ormston who retired because of ill health. Dr. Ormston, known as "the missionary bishop," becomes Bishop Emeritus.

W. R. Walker, minister emeritus of the Indianola Church of Christ, Columbus, Ohio, delivered the first series of lectures of the recently-established P. H. Welshimer lectureship at Milligan College, May 16-21.

Monroe Parker, president of Pillsbury Bible College, delivered the Commencement address at the Central Conservative Baptist Theological Seminary, Minneapolis, this year.

Claude A. Reis of Houghton College was speaker at the 49th annual Commencement of Owosso (Mich.) College and Academy.

Don M. Joy, pastor of the Free Methodist Church, Rockwall, Texas has been named assistant publisher of the Free Methodist Publishing House, Winona Lake, Ind., and will play a major role in the development of Light and Life Sunday School materials.

James DeForest Murch, editor of *United Evangelical Action,* delivered the Commencement address at the Midwest Christian College, Oklahoma City, May 30.

Paul S. Rees was Commencement speaker at Chicago Evangelistic Institute May 26. The appointment of Bishop Arthur F. Wesley to the Department of Missions was announced. Dr. Wesley served the Methodist Church for many years in South America until his retirement in 1957.

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Doctrinal Basis

(Continued from page 11)

Egypt! (I Corinthians 10). Paul believed that this Christ was a contemporary of the Corinthians when he was writing to them about their troubles (I Corinthians 1:1-6). But most modern liberals would scoff at the thought of the Bible teaching that Christ has always been an eternal contemporary of God's people.

Christianity either has one Divine Revelation, the Bible, or it has no Revelation. These two grand divisions, the Old and New Testaments, either stand or fall together. Every claim of the Old Testament to be the inspired Word of God either stands or falls on one historic test, namely, its foretold Messiah has come. In a similar manner every claim of the New Testament to be the inspired Word of God stands or falls on one historic test, namely, that this Jesus of Nazareth, claiming to be the Messiah of the Old Testament, has been bodily resurrected from the dead. The Messianic identity of Jesus of Nazareth can easily be documented in the Old Testament, namely, His Pre-existence, Virgin Birth, perfect life, miraculous ministry, atoning death, bodily resurrection, return in glory, and His eternal Sovereignty. Each of these identifications of the Messiah, we realize, becomes a Bible doctrine, or a Bible teaching.

In fact, the impasse of the United States Faith and Order Conference in Oberlin, where the World Council of Churches drew up a series of reports of progress, was at this very point. Under their Roman numeral head three, *"Doctrinal Consensus, Conflict and Diversity,"* A. The Degree and Kind of Consensus in Faith that Binds us Together," they make the following revealing statement: "The Church needs a massive and vertebrate form for her faith, and finds abundant material in God's self-revelation for such a reasoned-out message, but Christian doctrine must never be divorced from Christian devotion and obedience, and must therefore never wholly abandon the poetry of faith for the prose of doctrinal elaboration. If this partnership between faith and doctrine is maintained, we may expect consensus in faith to be accompanied by a high degree of consensus in doctrine, and this is indeed what we find among ourselves.

"The center of our doctrinal consensus is Christ Himself as the Incarnate Word of God and the sacrificial Saviour of the world in whom God bore the sins of mankind and founded a new humanity."

Let us notice some contrasts in this quotation: "Christian doctrine" versus "Christian devotion;" "poetry of faith" versus "prose of doctrinal elaboration;" and these are all reasoned problems and in reality poles of thought that shall never meet except in, to use another quotation from the text, "The center of our doctrinal consensus is Christ Himself, as the Incarnate Word of God . . . ." But how are we going to arrive at the eternal, and historic Christ without doctrinal agreement on the Bible, the medium through which we receive Him? We are again facing the same Book-Revelation which gives us the God-Man Revelation!

Plain Statements from both the Old and New Testaments

Recently when I was privileged to travel abroad I was provoked to think, "How do we know that Islam is not the answer, instead of Christ?" They have their Creed; Stated Prayers; Fastings; Almsgiving; and Pilgrimages in their Five-Pillard Faith. We could ask the same question about Confucianism or Buddahism. Pragmatically, we could say, "The Arab world is the answer to Islam; India, with its poverty, filth, and ignorance is the answer to Buddhism. China is the answer to Confucianism. But there is another, and still better answer which separates Christianity from all other religions in the world.

1. Christianity is an historic faith—Genesis 1:1-27; 2:7; Galatians 4:4.
2. Christianity turns abstract law into a person to be loved—John 1:14.
3. Christianity furnishes a demonstration of God's love in Christ—John 14:1-11.
4. Christianity provides atonement for sin and forgiveness of the sinner—I John 1:7.
5. Christianity gives an indwelling power to the saved sinner to fulfill the law and sanctify the life—Galatians 2:20; Romans 8:9.

In fact, there are three contrasting differences that even the prejudiced could see between Christianity and all other religions, reflected by Strong and other theologians and buttressed by plain statements from the Bible.

1. All religions are expressions of man's sense of dependence upon a higher power, but only Christianity provides fellowship with a personal God.
2. All religions speak of a higher truth but only Christianity speaks of that truth as found in a loving, personal God, our Heavenly Father.
3. All religions reflect man's helplessness but only Christianity tells of a Divine Saviour who offers to man forgiveness of his sin, and salvation through His death, and who is a living

Person, working in and with all who believe in Him, to make them holy and righteous and pure.

Conclusion

Evangelical Christianity stands today where Jesus stood in Matthew 12. He had performed miracles before their eyes. The people were convinced. The prejudiced Pharisees dare not admit the miracles, else admit his Messianic Identity. They dare not deny them, because the people had seen them with their own eyes, therefore, the Pharisees did not deny the facts revealed before them, nor did they affirm them, *they merely proceeded to explain them away* by saying, "But this fellow does not cast out devils but by Beelzebub the prince of devils." Too many today accept the inspiration of the Bible and immediately deny its authority by interpreting it away. We close, therefore, with some axiomatic principles that are universally accepted in our society.

1. The words of the text are to be understood and accepted in their plain and ordinary meaning.
2. When the authority is uncertain there is no authority.
3. From the words of authority there can be no departure.
4. The plain expression of one thing is the exclusion of another.
5. It is a waste of time to learn what ought to be done and not know how to do it.
6. Where anything is specifically commanded, anything by which it is to be accomplished is also commanded.
7. A law or general principle requires absolute obedience.
8. A law to be binding requires someone definitely invested with its execution and enforcement.

We realize the personal experience of Dr. A. J. Gordon of Boston with the "puzzle map" and his children is an old, old story. We feel, however, that it illustrates our point as regards every detail in the Messianic identity of Jesus Christ revealed in the Bible. Without accepting the Bible in its plain meaning we cannot get this Christ, the only one of history, and without this Christ of history and of the Bible we have no message. Dr. Gordon's caution was, "Don't press the parts into their places; you will soon know where they fit." Coming again into the room shortly he was surprised to find that they had completed the map. He could have asked in the words of Jacob, "How is it that thou hast found it so quickly, my son?" The children replied, "Why Father, there was a man printed on the back, and we saw where the feet, the eyes, the arms and the rest of the body came, and so it was easy to watch it and fit all in."

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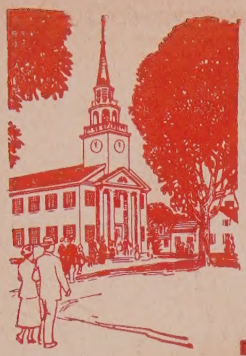

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* **FORT WAYNE BIBLE COLLEGE,** Fort Wayne, Missionary Church Association, Bible College.
HUNTINGTON COLLEGE, Huntington, United Brethren, Liberal Arts, Theological.
MARION COLLEGE, Marion, Wesleyan Methodist, Liberal Arts, Theological.

IOWA

* **CHICAGO EVANGELISTIC INSTITUTE,** University Park, Interdenominational, Bible College.
* **OPEN BIBLE INSTITUTE,** Des Moines, Open Bible, Bible Institute.

KANSAS

CENTRAL COLLEGE, McPherson, Free Methodist, Junior College.
MILTONVALE WESLEYAN COLLEGE, Miltonvale, Wesleyan Methodist, Liberal Arts, Theological.
TABOR COLLEGE, Hillsboro, Mennonite Brethren, Junior College.

KENTUCKY

ASBURY COLLEGE, Wilmore, Interdenominational, Liberal Arts.
ASBURY THEOLOGICAL SEMINARY, Wilmore, Interdenominational, Theological.
JOHN WESLEY SEMINARY FOUNDATION, Wilmore, Free Methodist, Theological.
* **KENTUCKY MOUNTAIN BIBLE INSTITUTE,** Lawson, Bible Institute, High School.

MASSACHUSETTS

GORDON COLLEGE OF THEOLOGY AND MISSIONS, Boston, Independent, Theological, Liberal Arts.
* **NEW ENGLAND SCHOOL OF THEOLOGY,** Brookline, Advent Christian, Bible College.
* **NEW ENGLAND BIBLE INSTITUTE,** Framingham, Assemblies of God, Bible Institute.

MICHIGAN

* **GREAT LAKES COLLEGE,** Detroit, Interdenominational, Liberal Arts.
OWOSSO BIBLE COLLEGE, Owosso, Pilgrim Holiness, Bible College.
SPRING ARBOR JUNIOR COLLEGE, Spring Arbor, Free Methodist, Junior College, High School.

MINNESOTA

* **NORTH CENTRAL BIBLE INSTITUTE,** Minneapolis, Assemblies of God, Bible Institute.
NORTHWESTERN COLLEGE, Minneapolis, Interdenominational, Liberal Arts.

MISSOURI

* **CENTRAL BIBLE INSTITUTE,** Springfield, Assemblies of God, Bible Institute.
EVANGEL COLLEGE, Springfield, Assemblies of God, Liberal Arts.

MONTANA

* **MONTANA INSTITUTE OF BIBLE,** Billings, Interdenominational, Bible Institute.

NEBRASKA

* **GRACE BIBLE INSTITUTE,** Omaha, Mennonite, Bible College.

NEW YORK

* **ELIM BIBLE INSTITUTE,** Lima, EMA, Bible Institute.
HOUGHTON COLLEGE, Houghton, Wesleyan Methodist, Liberal Arts.
ROBERTS WESLEYAN COLLEGE, North Chili, Free Methodist, Liberal Arts, High School.

NORTH CAROLINA

PILGRIM BIBLE COLLEGE, Kernerville, Pilgrim Holiness, Bible Institute.

NORTH DAKOTA

NORTHWEST BIBLE AND MUSIC ACADEMY, Minot, Church of God (C), Bible Institute.

OHIO

CIRCLEVILLE BIBLE COLLEGE, Circleville, Church of Christ in Christian Union, Bible College.
DAYTON BIBLE INSTITUTE, Dayton, Open Bible, Bible Institute.
GOD'S BIBLE SCHOOL, Cincinnati, Interdenominational, Liberal Arts, Theological, Bible Institute, High School.
* **MALONE COLLEGE,** Canton, Friends, Bible College.

OKLAHOMA

SOUTHWESTERN PENTECOSTAL HOLINESS COLLEGE, Oklahoma City, Pentecostal Holiness, Junior College, Bible Institute.

OREGON

* **BIBLE STANDARD TRAINING INSTITUTE,** Eugene, Open Bible, Bible Institute.
CASCADE COLLEGE, Portland, Interdenominational, Liberal Arts.
CANYONVILLE BIBLE ACADEMY, Canyonville, Assemblies of God, High School.
GEORGE FOX COLLEGE, Newberg, Friends, Liberal Arts.
* **MULTNOMAH SCHOOL OF THE BIBLE,** Portland, Interdenominational, Bible Institute.
POWELLHURST COLLEGE AND BIBLE INSTITUTE, Portland, Interdenominational, Junior College, Bible Institute.
SALEM COLLEGE AND ACADEMY, Salem, Independent, Junior College.
WESTERN CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY, Portland, Baptist, Theological.
WESTERN EVANGELICAL SEMINARY, Portland, Interdenominational, Theological.

PENNSYLVANIA

EASTERN BIBLE INSTITUTE, Green Lane, Assemblies of God, Bible Institute.
* **EASTERN PILGRIM BIBLE COLLEGE,** Allentown, Pilgrim Holiness, High School, Theological.
GENEVA COLLEGE, Beaver Falls, Reformed Presbyterian, Liberal Arts.
MESSIAH COLLEGE, Grantham, Brethren in Christ, Bible College, Liberal Arts.
REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Reformed Presbyterian, Theological.

RHODE ISLAND

* **PROVIDENCE-BARRINGTON COLLEGE,** Providence, Interdenominational, Bible College.

SOUTH CAROLINA

* **COLUMBIA BIBLE COLLEGE,** Columbia, Interdenominational, Bible College.
WESLEYAN METHODIST COLLEGE, Central Wesleyan Methodist, Junior College, Bible Institute.

SOUTH DAKOTA

WESSINGTON SPRINGS COLLEGE, Wessington Springs, Free Methodist, Junior College.

TENNESSEE

FREE WILL BAPTIST COLLEGE, Nashville, Free Will Baptist, Bible College.
* **LEE COLLEGE,** Cleveland, Church of God (C), High School, Bible Institute, Junior College.
* **TENNESSEE TEMPLE BIBLE SCHOOL,** Chattanooga, Baptist, Liberal Arts, Bible College, Theological.

TEXAS

* **INTERNATIONAL BIBLE COLLEGE,** San Antonio, Interdenominational, Bible College.
* **SOUTHWESTERN BIBLE INSTITUTE,** Waxahachie, Assemblies of God, High School, Junior College, Bible College, Bible Institute.

WASHINGTON

NORTHWEST BIBLE COLLEGE, Seattle, Assemblies of God, Bible College.
SEATTLE-PACIFIC COLLEGE, Seattle, Free Methodist, Liberal Arts.

WEST VIRGINIA

* **WEST VIRGINIA BIBLE COLLEGE,** Fairmont, Interdenominational, Bible College.

CANADA

EMMANUEL BIBLE SCHOOL, Kitchener, Ontario, United Mission Church, Bible College.
INTERNATIONAL BIBLE COLLEGE, Estevan, Saskatchewan, Church of God (C), Bible Institute.
LORNE PARK COLLEGE, Port Credit, Ontario, Free Methodist, Junior College, Bible Institute.
MOOSE JAW BIBLE COLLEGE, Moose Jaw, Saskatchewan, Free Methodist, Bible Institute.
WINNIPEG BIBLE COLLEGE, Winnipeg, Manitoba, Mennonite Brethren, Bible College.

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